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PRINCETON SEMINARY BULLETIN



The Gem amid the Fiberglass

David B. Watermulder

Wanderer or Pilgrim?

James I. McCord

Worship in A Secular World

Paul Ballard

Theology Gives Meaning and Shape to Worship

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Sermons by: Howard G. Hageman, Bryant M. Kirkland, Paul A.
Crow, Jr., Bertram deH. Atwood and Garth M.
Rosell

VOLUME LXVIII, NUMBER 2

AUTUMN 1975

PRINCETON THEOLOGICAL SEMINARY

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THE PRINCETON SEMINARY BULLETIN

DONALD MACLEOD, *Editor*

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Prayer

"... Of all thy children, Lord,
 we Americans may be the
 most peculiar . . .
 We want security,
 but love adventure
 and the chance to risk all . . .
 We want success and victory
 but want to remain humble . . .
 We prefer privacy and cherish individuality
 but we love to follow the crowd . . .
 We fight and die for freedom,
 yet willingly, eagerly conform
 and join the group
 and try to want all alike . . .
 and think we can please
 everybody . . .
 Lord, as Americans
 we are a funny people . . .
 Help us, please, in all our funniness
 and peculiarity;
 Help us to offer ourselves to thee
 for thy redemption and renewal
 That we may become all we can be
 as thy children
 ushered into a new glory
 We have not dreamed of,
 through Christ the Lord. Amen"

(The above is the concluding part of a pastoral prayer by the Reverend Harry E. Chase, '51, at the morning service, August 17, 1975, in the Presbyterian Church, Tenafly, New Jersey)

Excerpta et Commentaria

by the EDITOR

Teaching the Teachers

When an educational critic writes, "Competent teachers are effective in spite of the educational theories they suffer under," professionals in the field may shrug it off as belaboring the obvious. But when the book from which this quote is an excerpt is reaching the six million mark in sales, it is prudent to take the author seriously. A middle aged educator, with stereotyped beard and a tousled Shanker look, now a resident of Los Angeles, Laurence J. Peter, published in 1969 a humorously satirical book entitled *The Peter Principle* (Morrow. Now in Bantam paperback). The central thrust of his critique was directed towards organizations, institutions, and bureaucracies where people are promoted beyond the level of their competence. The main purpose behind Peter's theorizing, however, was to create "a fail-safe system of instruction for teacher competency."

As a writer and thinker, Peter has been described as "the man who saw and recognized what we all saw and ignored." At times in his asides he can out-Thurber Thurber, but generally his style resembles Mark Twain and what Jim Stingley of *The Los Angeles Times* called "an urbanized Albert Schweitzer." Behind all of this, however, is a very serious-minded person who intends to reconstruct at least one part of the American instructional system.

In 1963 in the University of British Columbia Dr. Peter undertook a revision of their pedagogical system and later in 1966 came to the University of Southern California "to head a program for emotionally disturbed children—but also because it gave me the opportunity to continue my project which I consider to be my life's work." It was altogether a tedious process until, as we say in America, he got "a real break." His book manuscript had made the rounds of sixteen publishers and the accumulation of rejection slips was becoming impressive in reverse. Then, in the spring of 1967, he submitted an article to the magazine section of *The Los Angeles Times* in which he applied his principle satirically to his adopted city and its civic and municipal blunders. The popular reaction was immediate and exciting and, as Peter said, "publishers were almost lining up at my door, asking me to write a book on my principle. So I just dusted off the manuscript and handed it to the one I decided was the best." Last year, with the project completed, four volumes altogether, and entitled *Competencies for Teaching: System of Accountability for Teacher Education*, the author predicted that it "can improve teacher performance and student learning by several hundred per cent."

There are three facets to Dr. Peter's study: *The Peter Principle* (1969); *The Peter Prescription* (1973); and *The Peter Plan* (this latter segment contains the essence of the larger textbook). His thesis is that "teacher competency is a

contradiction in terms." After two decades of observation he concluded there was "no existing concept that, when applied to training teachers, gave all of them basic instruction that would, at the end of their training, at least give all of them a standard, effective competency." "The skill," he asserted, "that was supposed to be acquired in the teacher education programs just wasn't there." Moreover, the teacher training systems seemed to contradict the training in other professions such as engineering and medicine. "Doctors," he says, "do not start out by trying heart surgery, but that's what we have tried to do with teachers. In teacher education, as it has existed, the very first experience the student teacher had was practice teaching or walking in and trying to teach an entire classroom—the most complex task in the whole field of education." This system, Peter claims, "is most unprofessional and, in fact, disobeys everything we know about learning."

Over against such training Peter points out that "the actual practice of medicine or engineering depends on the process involved. There are sequential steps they must learn before they can apply theory. Yet in teacher education, you take courses usually called school and educational psychology, society and general methods—and then you are sent straight into a classroom of pupils. The lack of sequential, cumulative step-learning has continued to amaze me. Student teachers were told to observe children—but never, ever shown *how* to observe children."

The system Peter outlines bears resemblance to the method of training used in medicine, law and engineering. "There are certain competencies," he states, "that all teachers must acquire in a developmental sequence before they can proceed to the next phase." The strategy, then, is to start the student with individual instruction. In other words, "they have to go through the process of instruction with one child before they try to teach a class of children." If you cannot deal with individual problems, Peter queries, "how can you deal with group instruction and classroom management?" This is why the Peter plan is to start with one child, "how to observe that child, how to experiment and find out what is his maximum—what can he do under ideal conditions—how to figure out objectives for him and how to get him to those objectives." This is the end of Phase One, but it is not without a carry-over: the teacher must learn how to instruct the child in preserving the acquired competencies of today as helps for new ventures of tomorrow.

When the student teacher enters Phase Two he or she brings from the experience with an individual child "a conceptual model of the process of instruction." "This enables the student teacher," says Peter, "to go right into classroom management and group instruction where, again in a step process, he or she learns counselling, working with parents and other professionals from medical-social agencies who may be working with the child." Phase Three follows in ready succession because it has to do with problem children or children with mild handicaps.

The final or Fourth Phase is called "Teacher Education" and outlines how

Peter's system can be put into operation. "The first design of this system," he explains, "is to improve the pre-service training of teachers. The second is to upgrade the quality of teaching for people already in the field." Every student teacher must pass each step before going on to another. In the long run the level of teacher competency will be raised, although given the varieties of the human personality, it does not mean that "you and I will be alike." However, the process is the master and the results are bound to emerge in greater dimensions of instructional effectiveness.

The unresolved question is: will the educational bureaucracies buy Peter's package? He knows it will not be easy. His role as a humorist and his style as a satirist make him suspect in the eyes of educators. Yet, he indicates, "B. F. Skinner can write a novel and it doesn't mean that he's less of a behavioral scientist. But in education it seems they want you to be one thing or another. Not both." Maybe, however, he will be able to convince the public who in turn will pressure the educators. "Education," he adds, "has hoodwinked the public by telling them we need more of this and more of that. . . . Well, there are all kinds of problems in education—political, financial, and so forth. But if you solved all these problems and did not improve the performance of the teacher in the classroom, you will not have achieved very much." It is Peter's conviction that "if we give teachers better classrooms, more money, computer-assisted instruction, educational television and everything else they keep screaming for—it would do more havoc than good if it is in the hands of incompetent artisans."

Dropping Out to Drop In

Dropouts from the ministry and the generally equivocal reasons for doing so (the legion of "tentmakers" and all that sort of thing) were something of a common phenomenon during the decade of the nineteen sixties. All the while—with comparatively little fanfare and free from all defensive rationalizations—another kind of dropout was occurring: men and women were dropping out of secure positions in industry and secular professions and were knocking on the doors of our seminaries and theological schools and asking for a program of studies to equip them for full time professional ministry. There is not a seminary in the United States or Canada which cannot provide from among their alumni the names of those who were "business world dropouts" and who are now giving to the church services of unusual quality and distinction.

Recently the Associated Press dropped by Yale University Divinity School and interviewed Tom Taylor, 44, Ken Landall, 34, and John Rick, 34, and came up with some interesting information and reflections. Taylor was in his sixteenth year with IBM, earning \$40,000 annually, when he asked himself, "Why am I working so hard to make all this money? This life isn't working." He resigned from IBM in 1972. "I felt," he said, "I was in a position of moving up that corporate-executive ladder and I guess one of the points is that I didn't like the looks of that ladder and what was involved in climbing it." With no financial reserves and

no securities, Taylor has a part-time job while attending school. "But," he confides, "I feel so excited about life, about what we've done and what we're doing. The family has changed. We're a group again, people who can talk to each other."

Testimony from the others was similar. When asked about his "call," Landall replied, "It wasn't 'a bolt out of the blue' lightning flash, but a persistent thing that kept wearing away at me and finally made me realize that there's really something here, whether it's within me or outside me." John Rick added, "I couldn't come to like money or profit for their own sakes or even as standards of measurement. . . . My three years of study have been an increasing joy, in which I've become further aware and more confident that it was the right decision to make."

Probably one of the more fascinating stories of a similar kind occurred recently north of the border, when the Reverend George Morrison, former IBM executive, became minister of Canada's largest congregation, the Timothy Eaton Memorial Church in Toronto. With a membership of 3,500 and a magnificent sanctuary valued at eight million, Eaton Memorial is an inner-city church which holds three Sunday services, including an evening service with some 900 worshippers.

After World War II, Morrison, a graduate of the University of Toronto and Edinburgh University, rose in the business world to an executive post with IBM and was slated by T. J. Watson, the corporation's founder and president, to become comptroller of World Trade Corporation, IBM's multi-national arm, responsible for all operations outside the United States. Living with his wife and family in fashionable Scarsdale, New York, and travelling to Europe, Asia, and South America, eventually and to the surprise of everyone, George Morrison decided it was not the life for him. Why? "The idea of studying for the ministry had nagged him since his college days. Every two or three years after college graduation the idea would emerge and he felt uneasy about it and prayed and talked about it with his wife." He was a leading layman, teaching Sunday School in the Dutch Reformed Community Church in Scarsdale, when in 1953 he decided to quit IBM. He entered Emmanuel College in Toronto at the age of 41 and was graduated three years later with a Gold Medal and a year's fellowship in St. Andrew's University, Scotland. Upon ordination missionary work in Africa was his first choice but no clear call came into focus, so he accepted an appointment to the North Winnipeg Mission in Manitoba, described as "inner-city, poor people's work" among English-Ukrainians at a salary of \$3,600 a year. A pastorate in Vancouver, British Columbia, followed; then in the early 1970's he was persuaded to assume the position of Secretary of the General Council (equivalent to Stated Clerk of the General Assembly in the Presbyterian Church) of the United Church of Canada. But still the parish beckoned him and now at the age of 62 he leaves his desk in the church's headquarters and returns to a congregation again. "This call," he says, "is the clearest I have received from God. I know it's right. The fine hand of God sharpened me in the business world for my work in the church."

Better Preaching

Readers of and subscribers to *Context* (in this case, who could be one and not the other?), Martin Marty's exciting and informative bi-weekly newsletter, cannot help marvelling at the range of his interests and the sensitive feel he has for the movements and issues that count. Some months ago (April 1, 1975) he referred to a question put to him at a conference for preachers: "What do you think is most needed for parish renewal?" "Better preaching," said Marty. He did not use the verb "said." He indicated that he "blurted" it out. Then he qualified his answer by adding, "We are recovering and have to recover again the sense of the power of proper verbal communication, especially in this existential form."

But what are some of the guidelines to better preaching? Dr. Marty referred to an interview (in Duke Divinity School's student journal, *Response*) with James T. Cleland, professor of preaching and long-time dean of the Duke chapel. Although cast in the negative, Professor Cleland's seven observations are strongly positive in their implications.

1. They (students) begin to preach too young. One old lady said to a seminarian, "Sonny, you haven't lived enough, to sin enough, to repent enough, to talk about it."

2. Students fail to give the necessary time to preparation, homiletical and liturgical. "It takes me fifteen hours," said Cleland, "to prepare a sermon, if I start from scratch." A student (whose wife, incidentally, was expecting) challenged Cleland on this one and got this reply, "How would you like your wife's surgeon to know as much about obstetrics as you know about homiletics?"

3. Sermons are often too dull. In Scotland there is a word "to thole" which means "to endure, to suffer" and it has been used to indicate the reaction of a congregation to a sermon or to a toothache. Whatever the Presbyterian sermon was intended to be it was certainly not as an equivalent of the Sacrament of Penance.

4. They do not use oral style, the normal format for conversation. Maybe they are too greatly influenced by professors who make them sound literary in writing their theses. "They (the congregations)," says Cleland, "want pitching which they can catch." "What the pew wants, rightly, is a spoken style; few long sentences, an easily grasped vocabulary, careful and repeated defining of key words, and picturesque illustrations."

5. They seem to forget that the people in church are there because they want to be. "They are already members of the beloved community," remarks Cleland, "voluntarily present to honor God and to find out how they can honor him more through prayer, meditation and service." Hence the need for more teaching sermons.

6. Many students lack "bi-focality" in their preaching. A sermon, Cleland believes, is "an ellipse" which has two foci: the Good News and the contemporary situation. "The weakness of much Scottish preaching," says Cleland, "is that it is monofocal on the Word; whereas the weakness of much American preaching is that it is monofocal on the contemporary situation."

7. Students forget that the sermon is but one star in the constellation of the act of public worship. Every other item of the service demands careful preparation even though your laymen expect the sermon to be the brightest.

Professor Cleland concluded with a comment by the late Harold Bosley, one-time dean of the Duke Divinity School: "Everytime you preach, you make a pastoral visit."

Battle Hymn

With the nation's Bicentennial recalling many of our country's struggles, how appropriate is the publication by The Hymn Society of America of a research paper by Charles Eugene Claghorn entitled *Battle Hymn*, the story behind the well known "Battle Hymn of the Republic." Claghorn begins his paper with these words: "The most popular hymn written by an American hymnist in the nineteenth century, and still popular today, is *The Battle Hymn of the Republic*. The words were written by Julia Ward Howe to the tune *John Brown's Body*, also known as *Glory, Hallelujah*."

This hymn, Claghorn points out, has always had an appeal for the American public. Pictures of President Lincoln on the screens of the old movie theaters had as background music the strains of *The Battle Hymn*. It was sung at his funeral in Springfield, Illinois, May 1865, by Charles C. McCabe, known as the singing chaplain during the Civil War. During the inauguration of President Johnson on January 20, 1865, the Mormon Tabernacle choir sang this hymn. It was sung also at Winston Churchill's funeral in St. Paul's Cathedral, London, on January 30, 1965, as his personal request in his private papers. Although the hymn does appear in British hymnals, but to another tune, yet it must be remembered that Churchill's mother was an American and that he expressed a particular fondness for this hymn. At the close of the Requiem Mass in St. Patrick's Cathedral, New York City, during the memorial service for the late Senator Robert F. Kennedy, in June, 1968, Andy Williams sang *The Battle Hymn* from the altar. Thus, over one hundred years after it was written, Claghorn says, "It can be considered both a hymn and a popular song, since it has been endeared within the hearts of the American people."

What is its story? It was heard first as an old Southern Methodist camp meeting Bible song, "Say, Brothers, Will You Meet Us," attributed to William Steffe, although the tune has been identified as originally a plantation work song. A grandson of Steffe, Edwin, was sought out and gave Claghorn further information. William Steffe was organist and choirmaster of the Indian Fields Camp Meeting Festivals at St. George, South Carolina. Records indicate these religious services began in 1848, but Francis Asbury's diary has a notation of his preaching there as early as 1801. The earliest official publication of the song, however, was in Charles Dunbar's *Union Harp and Revival Chorister* (Cincinnati, 1858).

The tune in its less refined form was used in military circles for the song "John Brown's Body," associated with the famous abolitionist who led the raid on the

arsenal at Harper's Ferry in West Virginia and was hanged in December 1859. Military bands and quartettes played, whistled and revamped the tune in many arrangements and soldiers added verses to suit whatever function was being observed. The final arrangement of the tune for "John Brown's Body" was composed by Patrick S. Gilmore and was played at flag raising ceremonies at Fort Warren in May, June, and July 1861. Gilmore was Irish-born and settled in Salem, Massachusetts, where he organized a band in 1859 and later enlisted with all his musicians in the 24th Massachusetts Infantry. His song spread like wildfire among the troops and became a tune for marching feet throughout the Civil War and the subsequent jubilees for peace.

It was Julia Ward Howe who wrote the words that have made the song "the top popular tune of the nineteenth century." Charles Claghorn gives the following resume of her story:

"She was born in New York City in 1819, the daughter of a banker, and married Samuel G. Howe, editor of *The Boston Commonwealth*, an anti-slavery newspaper. Mrs. Howe became a pioneer suffragette, reformer, abolitionist, and poet. On November 20, 1861, at a military review at Bailey's Cross Roads, Virginia, attended by President Lincoln, his cabinet, the Howes, and other dignitaries, some soldiers were heard singing 'John Brown's Body.' Late that night while lying in bed in her room in the Willard Hotel, Washington, Julia suddenly received an inspiration. She jumped out of bed and scribbled on a piece of paper the words, 'Mine eyes have seen the glory of the coming of the Lord.' All the rest of the night she composed and revised by candlelight until she completed her poem.

"The editor of the *Atlantic Monthly*, James T. Fields, accepted the poem for publication and paid her five dollars. It appeared in the issue of February 1862, but without her name. The first printing of *The Battle Hymn* to the music of the *John Brown Song* was copyrighted as *Glory, Hallelujah* on April 9, 1862 (Oliver Ditson & Co., Boston). Sometime later *The Battle Hymn* began to appear in military hymnals and became extremely popular. Julia Ward Howe died in Middletown, Rhode Island, in 1910, at the age of ninety-one."

The British hymnals have this extra stanza which Mrs. Howe omitted from the *Atlantic Monthly* version:

He is coming like the glory of the morning on the wave;
He is wisdom to the mighty, he is succour to the brave;
So the world shall be his footstool, and the soul of time his slave:
Our God is marching on!

Wanting to Be "Me"

George W. Cornell, religion correspondent of the Associated Press, examined some reasons why Roman Catholic nuns were quitting their orders in disturbing numbers. "It's usually," he writes, "because of tensions and her feeling that within the group she can't really be herself." "Inability to be me," is apt to be her explanation. Although statistical surveys among Roman Catholic clergy are

"focused on departures of priests, their numbers have declined in this country only by 5.6 per cent—from 60,000 to 56,000—while the count of nuns has fallen 22 per cent, from 181,000 to 140,000." The comparison in the matter of numbers entering upon training courses, "81.2 per cent fewer women now are entering religious life, while 55.5 per cent fewer seminarians are preparing for the priesthood."

In a recent study sponsored by the National Sisters Vocation Conference of Chicago, it was found that the largest proportion, about 69 per cent, of some 1,400 former nuns interviewed, named "personal tensions, such as inability to be themselves, loneliness, a sense of insincerity and lack of support from other sisters." About 54 per cent cited "organizational stresses, such as slowness of reforms, conflicts with religious superiors, the community's inadequate awareness of social-moral issues, and obstacles to adult decision-making." A third category, 37 per cent, named "the desire to marry," but only 23 per cent cited "loss of faith and reluctance to continue representing the institutional church."

Over against Cornell's findings, a report from the National Assembly of Women Religious, meeting last August in San Francisco, indicated that the 750 delegates of the seven-year-old organization would not likely be a party of quitters but demanded "an equal partnership in running the church, including ordination of women and perhaps the eventual election of a woman pope." Sister Catherine Pinkerton declared, "I am 'church' as much as any bishop. The whole thrust of this organization is that women should be at the decision-making and policy-making levels in the church." The 3,500 members of this Chicago based nuns' group are drawn from different orders. They dress as they want and prefer to be called "sisters" because the term is "more meaningful in modern society." They represent a more activist frame of mind and are more likely to opt for work with "prisoners, farm workers, impoverished rural dwellers and innercity minorities." Supporters of the Equal Rights Amendment and of the ordination in 1974 of eleven women to the priesthood in the Episcopal Church, they believe "young women today are not interested in joining the type of institutionalized life a nun used to lead." They want "women joining the orders to find it an exciting career oriented towards building a globally just society."

Jaws: Top-Drawer Trash

Martin Knelman of Toronto's *Globe and Mail* had just returned from a Spring preview of the motion picture *Jaws* and he wrote (June 7): "*Jaws* is undoubtedly trash, but it is trash of a particularly gratifying order; *Jaws* is absolutely top-drawer trash." How can Knelman say so in light of rave reviews, long lines at the box office, and "audiences beside themselves with delight as soon as the title is flashed across the screen?" Probably the answer lies in that strange and seemingly contradictory human reaction: many people enjoy what they cannot always respect.

Knelman does not think, however, that the secret of *Jaws*' phenomenal success can be explained away by one generalization. Steven Spielberg has produced a "mini-epic" or "sci-fi B-rated classic" by taking Peter Benchley's best-seller and

capitalizing on delivering just what the audience wants. And regardless of what one may say about the substance of the book, the movie adapter and director, from a variety of perspectives, has combined those ingredients which inevitably "catch on and pay off" handsomely.

There is, first of all, the very basic factor: the "primitive and almost universal fear that gets to all of us on some level." This same phenomenon, Knelman says, was in *The Exorcist*, although in the latter it was dishonest and objectionable. In *Jaws*, he feels, there is no attempt "to con the audience into accepting a fascist system of beliefs for the sake of selling tickets. Nor does it cater to the tastes of those who want an excuse for abusing children or throwing up while ostensibly clinging to self-righteous moral authority."

With *Jaws*, it is something quite different. "The dread of being devoured by monsters of the deep," says Knelman, "is not something one accepts or rejects on purely rational grounds. It's a deep-seated instinct in the human psyche that lies at the heart of many great epic adventures, from the Old Testament to Moby Dick. This is not to suggest that *Jaws* must properly be considered in the category of great literature. Actually, it's closer to the spirit of a comic book—and it is Spielberg's ability to tap that cosmic dread without turning what he is doing into something inflated and high-minded that makes this picture work smashingly well on its cunning terms."

The second matter Knelman mentions is the character of the production: it isn't "a work of any particular depth or intelligence, but it's slick and stylish." The producer's tool is tension which "gets going early and never sags." The audience is set up from the very beginning, but "the movie zips along so openly and good-naturedly that you don't really find this manipulation offensive." When someone is devoured by a shark, the audience is given a ready-made villain, "the pig-headed" official of the New England summer resort who refused to acknowledge the truth "because it would be bad for business." Some people may reject the plausibility of such an official position ever being taken, but Ibsen portrayed its reality just as strongly in *An Enemy of the People* almost a hundred years ago.

This tension or suspense in *Jaws* is, however, of a particular kind. Everyone knows full well that disaster is going to strike, but "the dramatic punch comes from the audience's ability to grasp what the victims can't—and then to participate in the shock and horror when our fears are confirmed." Indeed, Spielberg's manipulation of the audience is most clear at this point, for "he gets the most out of a comical false alarm, and then uses that to intensify the horror of the next not-false alarm."

Then there are the characters. Knelman indicates, though not intentionally, how very much they comprise an amalgam of those who were hits in other contexts and of types chosen to offset any particular attitude or mood gaining the ascendancy. There is Roy Schneider, "the fairly credible and essentially good-hearted police chief who is at first intimidated into silence and then driven guiltily to face the problem and call in help. . . . He projects the conflicts and limitations of the common man."

Over against him is Robert Shaw ("a marked-down Captain Ahab") who leads

"the crazily daring expedition to the heart of the matter." Movie-goers will remember how he out-classed Redford and Newman in *The Sting*. Then there is Richard Dreyfuss, the young expert from the marine institute, who is game for adventure, but whose role is so low-key and funny that he provides merely a necessary facet for the tone of *Jaws*.

What, then, does Knelman conclude about Spielberg's work and talent? "Smart but basically shallow?" No decision is possible until "he tries something with more respectable intentions." Knelman feels "*Jaws* delivers just what it promises—cheap thrills. . . . You can't help enjoying it, but can it be respected?"

Career-End Reflections

In 1923 a young French student, Jacques Barzun, entered Columbia University. Last June he retired as a professor of history, after forty-eight years as "teacher, administrator, academic gadfly and intellectual doyen of Morningside Heights." According to the usual custom, *The New York Times* sent a representative (Robert Reinhold) around to talk with the professor and to gather some reflections upon retirement which he described whimsically as "a release from a 48-year sentence with no time off for good behavior." He could have stayed another four years, but at sixty-seven and with several books still to write, Barzun remarked, "that would be too much of a chance with adversity—strokes, feeble-mindedness, or second childhood." Although he gives two days a week as literary adviser to Scribner's, the publishers, his main objective now is to do a major work on the history of thought and culture at the turn of the century, which period he believes "was formative of the entire twentieth century."

In response to Reinhold's questions, what were some of Barzun's views after "his long career as cultural historian, prolific author, staunch offender of the purity of the academy and loyal guardian of the English language which he speaks eloquently without a trace of his Gallic origins"?

(i) Education in general. For years "his humanistic sensibilities have been offended by the modern trends in American higher education: the increasing fragmentation of knowledge, the decline of good teaching, the growth of academic bureaucracy, the blind pursuit of institutional prestige and credentials."

(ii) Teachers. He deplored the role of "scholars in orbit," who "rush around trying to fix the world." In 1968 he wrote an appraisal entitled "The American University," and chided the popular expectation that institutions of higher learning should "provide a home for the arts, satisfy divergent tastes in architecture and sexual mores, recast the penal code, cure cancer, and train equally for the professions and for a life of cultured contentment in the Coming Era of Leisure."

Even against charges that he was a purist and an academic conservative, Barzun maintained strongly that "the university has a very clear task and it has no business attempting others, such as carrying out social policies. A man who decides he is going to study certain problems—scientific or philosophical—should do just that. He teaches people who become carriers of this knowledge into

action. The teacher has a very important social role to play, but not directly. If you learn how to milk a cow, the test is immediate and conclusive, but whether social theory is right and will improve a lot of people is an entirely different thing." Then he added, "World War II emergencies turned the university inside out like an umbrella in a high wind. Now every professor has to be in Venezuela or in the neighborhood trying to fix things. It is very shortsighted."

(iii) Students. "Students want to study," he observed. "It is their right and their duty. Part of the troubles of 1968 was a reflection of the neglect of the faculty of their obligations. Teachers would not teach, so why should students study?" During the student disturbances at Columbia, Professor Barzun deplored many of their tactics, but he sided with them on the basis of one of their complaints—"poor teaching."

(iv) Language. Among Professor Barzun's many concerns is "the fate of the English language." He feels it has suffered terribly at the hands of businessmen, bureaucrats and the press. Deploring the modern euphemisms, metaphors and linguistic indiscretions, he said, "We've got to the point where plain people do not talk plainly anymore." The news media are particularly to blame in their "attempt to confer dignity in statement—like 'under-privileged' or 'partially sighted.' Do you know what 'partially sighted' means? It means he is blind. And what is wrong with the phrase 'older man'? Why has he got to be a 'senior citizen'? There is an unwillingness to face life and like it."

(v) Results. The despair of the average teacher is, Barzun feels, "the first English course." It is getting worse because the teacher must "find devices to arouse students to a sense of what words mean and of what they can do. No one could treat the engine of a car the way students treat the parts of a sentence." The strategy is "to provoke the student at first with a show of angry indignation, as if to say, 'How dare you expect me to read this absolute nonsense?'" Soon, he adds, "the trauma turns into mutual respect from the student who has been saved from a fate worse than death—incoherence."

Away back in 1934, Barzun concluded, in a course in European history, a very handsome and well-dressed student in his early forties passed in a final examination (which incidentally, merited a high grade). He expressed his gratitude for the course and handed Barzun his personal card, saying, "I should like to repay you, and if at any time there is anybody you want to eliminate, please call me." The man was apparently a "hit" man for the underworld. The professor reminisced, "I thanked him very warmly and told him I'd carry his card around." Then Barzun added, "If that isn't successful teaching, I don't know what is."

Another Bouillon Cube

With the appearance of the fourth edition of *The New Columbia Encyclopedia*, Israel Shenker of *The New York Times* remarked that "the making of a one-volume encyclopedia is like taking the broth of the universe and condensing it into a bouillon cube." Produced by Columbia University Press and distributed by J.B. Lippincott Company, the new volume weighs 10½ pounds, contains 50,000 arti-

cles comprising 6.6 million words in 3,052 pages. Ninety-one scholars cooperated in the venture (62 from Columbia itself) and passed judgment upon what subjects were to be added and who or what was to be dropped. Among the former was Walter Cronkite; among the latter were many World War II generals and any American city with fewer than 10,000 people.

Here are a few accessions and casualties chosen at random: Gerald R. Ford (not in the third edition) gets 39 lines, while Guy S. Ford, the historian, with originally 21 lines was dropped. Norman Cousins and Erik H. Erikson did not make it—the latter undoubtedly the victim of a Freudian slip. Since one criterion of selection was “to pick people who were not a flash in the pan” (so said Agnes McKirdy, senior editor for the humanities), they pondered “the glow of the novelist, John Gardner, and decided that his publicity was spectacular but that he might burn out. He will have to await the judgment of the fifth edition. However, John W. Gardner, chairman of Common Cause, will not.” Among the encyclopedia’s “sacred cows,” to use Shenker’s phrase, are Nicholas Murray Butler, who gets 52 lines (46 in the third edition), and opera. Since editor-in-chief, William H. Harris, is an opera enthusiast, he wrote this article himself and remarked, “You will notice it is inordinately long.” Regional studies have been re-adjusted: there were 13,000 words on Great Britain and only 8,000 on the whole of Africa. Hence, the senior editor for regional studies said, “We pretty much doubled the coverage of Africa and Asia, tripled it on Japan, and took only about 3,000 words from Britain.”

The first edition of this one-volume encyclopedia was the 1927 brain child of Clarke Fisher Ansley of *The Encyclopedia Britannica* staff, and comprised five million words in 1,950 pages. The new fourth edition will sell for \$69.50.

Heart, Head, and Hand

Among the many mimeographed newsletters, bulletins, brochures, and sermon manuscripts which flow in a steady current across an editor’s desk, frequently a single paragraph discloses the central thrust of someone’s preaching or his conception of the church or even the complexion of the Christian witness in his community. The monthly newsletter (Vol. 13, No. 10) of the Presbyterian Church at Franklin Lakes, New Jersey, features in the minister’s editorial in the June, 1975, issue some helpful reflections on the church and its corporate ministry. Writes Donald Purkey, “Bernard Leach in writing of his friend, Homada, Japan’s most revered potter, says, ‘Of all the men I have known, nobody has achieved such a balance between the faculties of heart, head, and hand as Homada.’” This, remarks Purkey, is essential if “the art is to have integrity, that is, reflect the wholeness of the artist and all his or her gifts.”

With this idea in mind, Purkey turns to the matter of the integrity of any person or institution by citing the commonly heard compliment, “You are all heart,” and indicating how dangerous such can be as a way of life. “It may signify,” he says, “a person of great compassion but not much else. All of us have known persons so intellectual that they live in an aura of academic isolation.

Hard work without reflection can be productive, but it can also be counter-productive. All three elements—head, heart, and hand—need to be present for the artist. All three need to be in delicate balance for anyone, if a person is to experience a creative life.”

This notion has real significance today for the church and its ministry. “Without heart,” says Purkey, “the church is nothing. It denies the ministry of love, mercy, and compassion which Jesus gave to his followers both by example and by commission. To be sensitive to the cries for help, the agonizing hurts, and the subtle disappointments of the human family, is one of the critical facets of faithfulness. To be free to celebrate in joy and thanksgiving the victories, achievements and remembrances of our brothers and sisters is to be sensitive and true to him who spent a great deal of his short ministry ‘eating and drinking with sinners.’”

But there is another facet—the head. “The church,” Purkey hastens to add, “is also an academy, a place to learn and grow in the understanding of the faith. We do not, nor shall we ever, ask anyone to throw away his or her brain when making a faith commitment. Ours is an historical faith and we cannot know who we are or from whence we have come without a continuing education in the Bible, Church History, contemporary issues, and other courses which inform and enable us in the practice of our ministry. Also, we are called upon to make hard and rational decisions regarding the church’s program goals, budget, and the extent of its achievement. This requires the exercise of our best and critical thinking.”

There is more, however; there is a third factor—the hand. “Some of the church’s tasks,” writes Purkey, “are simply hard work.” These may include maintenance of buildings and grounds, but the ministry to the congregation is represented by and in jobs to be done. “Drudge work,” he says, “may not seem to be what faith is about, but it needs to be a part of the delicate balance if the church is to function with integrity and purpose.”

The necessity of the presence of these three factors in the life and witness of the church, no one of us will deny. The appropriate blend or correct balance, however, is difficult to define. “Different occasions,” says Purkey, “will demand different balances.” Moreover, this poses one of the more difficult aspects of discipleship. God does not give us a bill of particulars and hence “our faithfulness can be measured sometimes only in the flexibility of our three-part formula.” If heart, head, and hand are actively at work under the aegis of his Spirit, God’s grace can handle our imbalances and use them for his purpose. “It is in this hope,” concludes Purkey, “that we continue to struggle to be his church.”

Epidemic: Youthful Suicides

American society was startled recently with the publication of the grim fact of the alarming increase on youthful suicides: during the past twenty years, the rate among young men and women between the ages of 15 and 24 had risen more than 250%. More than 4,000 of the annual suicides each year are now in this age group.

Naturally these statistics prompt the question: what lies behind these disturbing figures?

An associate editor of *The Los Angeles Times*, Robert J. Donovan, interviewed Dr. Herbert Hendin, a practicing New York psychoanalyst and director of psychosocial studies at the Center for Policy Research, as well as a member of the faculty at Columbia University, and came up with some interesting insights and observations.

Dr. Hendin does not lay the blame readily or simplistically upon drugs, the strains of modern competition, or parental pressures, either individually or corporatively. "In large measure," he believes, "the soaring youthful suicide rate is due to a psychosocial revolution, particularly affecting many families, that has been in progress for many years. If something is to be done about it, modern man will have to attach as much importance to saving the 'emotional environment' as the physical environment." The author of several volumes (*Suicide and Scandinavia* and *Black Suicide*), Dr. Hendin's newest book, *The Age of Sensation* (Norton, 1975), reflects a six-year study of the emotional problems of college students.

Naming suicide as particularly a "tragedy of youth," Dr. Hendin indicates that the traditional, underlying reasons have been the death of a parent, disappointment in love, or some other emotional strain or crisis, but the contemporary dramatic rise in rate suggests some other factors at work. "What we have seen in the culture of the last fifteen or twenty years," Hendin says, "is that it is harder to grow up. A lot of people have very severe disappointment in their lives with their families. Suicidal children reflect the fact that a lot of middle-class and working-class families are not geared to enjoy children."

He continued: "Either they don't want children or else the kind they want are the kind who don't make any waves, who are numb, quiet. Parents wanted children who could get along, and getting along meant a kind of quiescence. Some kids respond by rebelling. Other kids go along but become numb and kind of dead.

"This is just the opposite of pressuring children toward success. Some parents are opposed to the kind of work that children find fascinating. The dull work demanded of them instead does not lead to success or achievement in which the children find pleasure. Rather it links them in a chain of emotional deadness to their parents."

In this new book, Dr. Hendin calls his chapter on student suicide, "Growing Up Dead," and makes some startling exposures of the reasons behind much of the emotional abuse some children suffer from persons who find parenthood a difficulty. "Why," Donovan asked Hendin, "are there so many parents today who cannot seem to enjoy children?"

"Today much more than 20 years ago," Hendin replied, "people are much more egocentric, more into their own gratifications and satisfactions. They don't want to sacrifice. Before, they were willing to sacrifice too much perhaps. Now it is too little. Today there is a sense that anything that doesn't do things for them immediately is resented. Children are being seen as a burden. More and more parents are not finding them a source of joy and pleasure.

"A lot of kids I see sense they were a source of their parents' unhappiness. Especially young women sense that they were a source of trouble and dissatisfaction to their own mothers. They sense their mothers felt trapped by marriage, and the children were the lid on the trap."

Hendin goes on to summarize the problem in this way: "The increasing emphasis on solitary gratification and immediate, tangible gain from all relationships only encourages an unwillingness in parents to give of themselves or tolerate the demands of small children."

"It is not surprising that the family emerges through the eyes of many students as a jail in which everyone is in solitary confinement, trapped within their own particular suffering. The frequent absence of intimacy, affection, warmth or shared concern, the prevalence of families in which no one had found what he needed or wanted has had a profound impact on this generation.

"Out of the most tragic disaffection has come a rising number of young people who are drawn to suicide because deadness has been their only security for a lifetime. Whenever the newness of coming to college, of graduating, of finding a person or a pursuit interferes with that security and threatens to break the bond of numbness that held them to their parents, these students are overwhelmed by suicidal longings.

"Certainly in their attempts at suicide these young people were moving toward becoming finally and forever what they felt they were meant to be."

What is to be our strategy then? Donovan asks whether the conventional family should now be written off?

"I am not prepared," replies Hendin, "to write off family life." Enlarging upon his position, he asks, "What else is there? Every civilization has come up with the family as the best means of developing emotional life and love, the best means of commitment to the future and the continuance of the human race.

"But the desire of modern women both to have careers and be good mothers presents a dilemma that neither psychiatry nor the women's movement has found an answer to. It is idle to think we can just go back to where we were. There is no use preaching that women should go back to 30 or 40 years ago. We can't go back. It won't work. We are going to have to look at families with understanding and see what we can do to make family life work in the '70s and '80s."

The Gem amid the Fiberglass

by DAVID B. WATERMULDER

A native of Iowa, the Rev. David B. Watermulder is an alumnus of the University of Kansas (A.B., 1942) and of Princeton Theological Seminary (M.Div., 1945; Th.M., 1948). He has served pastorates in New Jersey, New York, Illinois and since 1962 has been minister of the Bryn Mawr Presbyterian Church, Pa. He is a member of the Board of Trustees at Princeton. An outstanding churchman, Dr. Watermulder was honored by Parsons College in conferring on him the degree of Doctor of Divinity.

Commencement Address 1975

There are those who worship loneliness—
I'm not one of them.
In this age of fiberglass
I'm looking for a gem.

So sang America's folk hero, Bob Dylan, when he came out of his self-imposed retirement a year ago. So sing we all. In this age of manipulation, of double talk and the mass mind—

In this age of fiberglass
I'm looking for a gem.

It must have been so in Jesus' day. "He taught them as one who had authority, and not as their scribes," is the way Matthew drew the contrast between Christ and the culture of his time. "In him was life, and the life was the light of men," was the way John defined the difference.

Could it be that the last quarter of our century will be distinguished by a search for the *real* and the enduring? Have we, at last, been satiated with the superficial and repulsed by the ego-centric? In the midst of all this fiberglass are we looking for a gem?

... Deliver us, good Lord. ...

From all that terror teaches
From lies of tongue and pen;
From all the easy speeches
That comfort cruel men. ...
O God of earth and altar,

Bow down and hear our cry;
Our earthly rulers falter,
Our people drift and die. . .

I

As Christians, we can affirm this fact: *our world is looking for a gem, and the Church of Jesus Christ has it.* The church has always had it, even when it didn't claim it. The world may not know it, but we (who are servants of the Lord of the church) had better know it.

Moses sensed it at the burning bush.

Isaiah felt it in the temple.

Peter declared it at Caesarea Philippi.

The disciples were strangely moved by it on the road to Emmaus.

Paul was overcome by it on the way to Damascus.

And you and I, standing amid the fiberglass of the late 20th century, have met the Christ and found the gem.

Everywhere we see people who are looking to a simpler life-style. They ache for something that puts meaning into their existence; something that

gives shape and substance to their lives; something that makes their struggles and troubles worth the effort.

A year ago one of our most highly respected secular magazines posed the question: "Why so much unhappiness, unrest, and violence in the midst of so much material abundance? Why the low morale . . . the sense that things have gone wrong?"

Then the editorial answered its own question: "All of these phenomena are related in one way or another to a single underlying condition—the loss of what might be called the invisible means of support, the inner resources that in earlier generations lent purpose to people's lives, connected them to the social order, restrained their conduct, and helped sustain them in adversity." (*Fortune*, April, 1974).

Into this anguish we come with the Gospel. The Eternal still has his dealings with us. In the terribly imperfect instrument of the church his Spirit still instructs and inspires. "Where the Word of God is sincerely preached and heard," said Calvin, "and where the Sacraments are administered according to the institution of Christ, there . . . is the church," and with that as his base, he took on the whole city of Geneva. The tragedy is that we have handled it so badly—this gem, this gift from God, this treasure in earthen vessels, this power that can transform people and change society.

Last winter the seminary students from the church I serve gathered together for an overnight retreat. Six of them are presently enrolled in Princeton Seminary; four others are about to begin.

We talked—and prayed—about what it means to be servants of Jesus

Christ in today's pluralistic society, where so many different cultures and life-styles compete for our allegiance. We talked about the church—the church as we know it, the church as it is, the church as it might be and could be. We tried to "introduce ourselves to each other theologically"—which, by the way, is a wonderful way to assess the faith that is in you.

Three words seemed to help us locate ourselves. Let me pass them on to you. The first word was *identity*—a much abused and overused word in today's vocabulary. But Jesus lifted it to sturdier ground when he said that "He who loses his life for my sake shall find it." In so doing he took the gaze off ourselves and caught us up in an altogether different life-style, one where he is the center; one that makes us *his* servants who find our own *identity* in the service and struggle we offer in the name of the Lord whom we serve.

The second word, *authenticity*, follows fast upon the first, for our Christian faith can turn into a romantic whim and a sentimental delusion if it has no more to draw on than our own experience or ingenuity. Thus, with the apostle Paul we affirm, "For what we preach is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake." (II Cor. 4:5). Then our ministry ceases to be a self-consuming ego-trip and we have hold of that which makes us *authentic*, whether we be in pulpit or pew.

And its boundaries, its mandates, its directives and consolations are spelled out for us in the scriptures. From then we find our direction, and with them we are spared the aberrations and fanaticisms that consume others, for

we regard these scriptures so highly that we seek the finest scholarship to instruct us in their meaning. We don't worship them; we worship the God they speak about. Whatever is *authentic* in our ministry comes from here—from Christ and the scriptures.

The third word we talked about was *continuity*, for us Christians we are part of a great company of believers—all of God's children in all ages. We are enveloped in "the communion of saints"—a massive "cloud of witnesses" who surround us. That means that we don't have to discover everything as though it just now came to light for the first time. It means that we have a perspective by which to life in the present and plan for the future.

After teaching a class of young writers at New York University in 1972, Anthony Burgess (who could hardly be called a slouch when it comes to being contemporary) admonished them with these words: "This term *relevance* has been something of a shibboleth, a comforting or aggressive noise . . . I am a novelist and not a scholar, and hence I should be on the side of the contemporary, cheering the students who want to do a science-fiction course or specialize in the literature of heroin. But I know too well how difficult it is, in modern writing to sift the significantly contemporary from the ephemerally trendy. . . For God's sake, stop talking about relevance. All we have is the past." (*N.Y. Times Magazine*, Sunday, Nov. 19, 1972).

As we draw from the immense resource of our faith, we gain this sense of *continuity*. To link ourselves with those who have gone before and those who follow after so that God may

somehow work through us in our time and place—surely this is what we seek as we stand in the pulpit or worship in the pew.

There are those who worship loneliness—

I'm not one of them.

In this age of fiberglass

I'm looking for a gem.

II

Then affirm this fact: the world is looking for a gem and the church has it. But come to terms with this fact also: *Instead of the gem, the church often gives the world fiberglass.*

Now there is nothing wrong with fiberglass. If you like to build things or even engage in such sports as sailing or water skiing, you undoubtedly have a real appreciation for fiberglass. The problem comes when we can't distinguish between fiberglass and a gem. What's worse is that we can get to a point where we prefer fiberglass to a gem. And so, as far as the church is concerned, we find ourselves in an acculturated church. Instead of leading our culture in these plastic days of the mid 1970's, we may find ourselves echoing our culture. And sadly, echoes always follow the actual—a kind of late rebound—so that the acculturated church doesn't even keep up with the culture—it does what the culture was doing a few years ago.

The tragedy is what this has done to the people in the pews and the preachers in the pulpits. Having projected ourselves upon our world as amateur psychologists or sociologists, as ingenious showmen in our sanctuary or clever politicians in our society; having regarded the national church as a platform for many kinds of pressure

groups that have wanted to stand on it; having made our theology subservient to whatever appealed at the moment; having so identified with the world that the world sees no identity in us—we wonder why the church has lost so much credibility.

In glorious language the apostle Paul brings us back into line as he likens the whole church to our physical body: "For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. Now you are the body of Christ and individually members of it" (I Cor. 12:12, 27).

Is that the message the world hears from us? This season's Broadway play, *Little Black Sheep*, captures the ambiguity in today's church. It takes place in a religious house of study, which could have been a Presbyterian or a Lutheran seminary, an Anglican retreat center or a Roman Catholic monastery. The time is June, 1968, the day Robert Kennedy was shot. The major characters are what we like to describe as "the servants of the church"—call them priests, pastors, executives, professors, seminary students—whatever you like.

The old clergyman, used to his pious answers, did his best to avoid the world "out there" by hiding behind all the old clichés. A middle-aged minister was having trouble completing his dissertation in Christian Ethics (it was 1968) because he was involved in so many vital causes. Two of the younger men frantically imposed their emotions and insolence on all the others as they sought to discover who they were. A young woman, trying to discover her identity, stripped to the waist. A dapper, well-dressed, well-golfed clergy-

man basked in his own magnificence.

Into this house of dedicated Christian disciples came an ordinary man from off the street. With faltering voice he told them that he was bewildered, confused. Bobby Kennedy had been his last great hope, and now he was dead. He didn't know what to do. Someone told him to look to the church—to the clergy. These were good people and they could help him put his life back together.

But the clergy were dumbfounded. The old man with all the pious clichés offered him a drink. The younger one wondered if he wanted to examine his psyche. The middle-aged scholar asked him if he felt that the social forces around him had developed a dependency pattern in him. Another suggested that he forget about Bobby, the world and all those things out there—just unmask and let himself go.

Finally, after recovering from the shock, the timid Christian layman looked at them all in bewilderment and said, "You all need help! What can I do for you?"

Of course the play was torturously overdrawn. Of course it was almost gauche in its caricature. The contrast may be too much. *But the picture remains:* in the midst of cultural crisis and uncertainty, many people turn to the church. They are looking for a gem but sometimes all they get is fiberglass.

III

It need not be so. *The gem is in the local parish where pastor and people live by the grace of God.*

Such grace is not cheap. Far from turning into a cozy club of comfortable

people, the members of such a parish look out on their world with the compassion of Christ. They see themselves as part of the communion of saints—all God's people of all races and places on earth as well as in heaven. They become a part of a climate where the Holy Spirit can work.

The strength of the Protestant Church has always been in the vitality of these parishes. When our sophistication has minimized them (as in the last decade) the whole church has suffered (as in this decade).

Protestantism has seldom known what to do with ecclesiastical managers presiding over massive corporate structures. And Presbyterianism, with its fierce individualism, scarcely knows what to do with authority beyond the local level except to vest it in dozens of committees composed of hundreds of members who may never be more than partially informed about what they are doing. When our large, central organizations have been strong (with able, experienced laypersons giving them leadership and direction) it has been because the local parishes from which these Christians came and first nurtured them, then challenged them with the reality of the body of Christ. But it begins where it must always begin for all of us—in the home church where we worship and make our witness in our community.

I think of one parish that brought the four churches of the community together in continued ecumenical endeavor so that they wanted to see such cooperation expand beyond their city limits. I think of another that became the catalyst for students and townspeople as together they sincerely sought to know the mind of Christ on

an issue that was splitting them apart. I think of this recent testimony by one of my classmates, who told his congregation:

"Now and then I go to court in matters concerning members and friends of the Church. . . The adolescent afoul of the law for drug abuse or other behaviour which society will not—should not—tolerate. Or the adult, caught up in some infraction of the law, will have his lawyer call and say, 'Will you be a character witness for my client, your parishioner?'. . . .

"Sometimes the judge will say 'Who is this?' and the attorney will say, 'This is Reverend _____, friend of my client, minister of my client's Church.' Then the judge will say to me, 'Come back to my chambers; I want to talk to you.' There, in chambers, he will say, 'You know these people?' 'Yes, sir, I know them.' 'You know anything good about them?' I think carefully before I speak, then say whatever may be said. . . .

"On occasion, I ask myself, 'What am I doing here?' I never had a seminary course on 'Courtroom Behaviour 104,' nor any examination on 'Biblical Perspective When Talking with Judges.' "

In this age of fiberglass

I'm looking for a gem.

The young priest in Georges Bernanos' book, *The Diary of a Country Priest*,¹ looks over his parish and says: "This morning I prayed hard for my parish. . . . I know that my parish is a reality, that we belong to each other for all eternity; it is not a mere

¹*The Diary of a Country Priest*. (Macmillan, 1937. Doubleday Image Books edition, 1954., p. 22.)

administrative fiction, but a living cell of the everlasting Church. But if only the great God would open my eyes and unseal my ears, so that I might behold the face of my parish and hear its voice. . . . The look in the eyes . . . those would be the eyes of all Christianity, of all parishes—perhaps of the poor human race itself. Our lord saw them from the Cross.”

“The face of my parish . . . the eyes of all Christianity, of all parishes—perhaps of the poor human race itself.” That is what we are talking about when we talk about the local church. Not “a mere administrative fiction” but that place where, in ministering to a particular need, *the particular becomes the universal* and our local church becomes an outpost of the Kingdom, reaching out wherever the Lord of the Church directs. In a flash of illumination, we sense that we are joined to the whole human race.

In truth, the parish where we serve in either pulpit or pew becomes the microcosm of the church, the body of Christ, everywhere. Then the hungry of our land, and of all lands, become our hungry; the church no longer becomes

our personal platform, but rather the launching pad from which we minister in the name of Christ. We are part of the Body of Christ; the whole world becomes our parish. If one part of the body suffers, the whole body hurts.

Then the local parish will feed into and inform the regional and national church. And the regional and national church, thus enriched and enlightened, will be both credible and effective because in the name of Christ it represents the people of God—all the people, not just some of the people.

In this age of fiberglass

I’m looking for a gem.

Being a preacher, I am uncomfortable without a text, so I leave with you these words of our Lord: “What man of you, if his son asks him for bread, will give him a stone? . . . If you then, who are evil, know to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him!” (Matt. 7:7 and 11).

Always look for the gem amid the fiberglass, for the church has it. The world needs it. And by the grace of God you and I can give it.

Wanderer or Pilgrim?

by JAMES I. MCCORD

Since 1959 James I McCord has served as President and Professor of Theology at Princeton Theological Seminary. A native of Texas, Dr. McCord is an alumnus of Austin College, Union Theological Seminary (Virginia), Harvard University and the University of Geneva. He is the recipient of many honorary degrees, the author of numerous articles and reviews for professional journals, and North American Area Secretary of the World Alliance of Reformed Churches (Presbyterian and Congregational).

Farewell Remarks to the 1975 Graduating Class

Man was born to wander. Driven and restless, pursued by the furies, man is never at home. And when he is exhausted by it all, his spirit echoes the lament of John Masefield:

Weary the cry of the wind is, weary the sea,
Weary the heart and the mind and the body of me.
Would I were out of it, done with it, would I could be
A white gull crying along the desolate sands!

It is this nervous energy, this driving spirit, that has made us the Promethean beings that we are. We acknowledge no limits. We exceed all bounds. We have not been content with this planet when its frontiers have become exhausted. We have probed the ocean's depths, gone to the moon, and now we despair of this poor, depleted earth, this good earth where God has put us. We are not content with Masefield's gull; we want to be Jonathan Livingston Seagull!

And where has this all got us in 1975? Robert Heilbroner has assessed our condition in his essay, *An Inquiry into the Human Prospect*. Promethean man has no future but catastrophe, he contends. His atmosphere has become foul and polluted, his rivers and streams are dead or dying, and he is by nature unable to bear the necessary constraints of discipline and sacrifice

requisite for survival. If the end is on us, says Promethean man, let it come, orchestrated by Richard Wagner.

Heilbroner's only option for the future is another mythological figure, Atlas, the stolid character with his feet planted firmly on the ground and "bearing with endless perseverance the weight of the heavens in his hands." Atlas is dull and unimaginative, a slave doomed to perpetual servitude.

Let me suggest to the members of the Class of 1975 a third model, this one not mythological, but the first person to emerge in history in a fully recognizable human form, Abraham. Abraham was a pilgrim, summoned not to wander aimlessly over the desert sand but to serve the living God and his purpose. When the nameless author of the Letter to the Hebrews documented the reality of faith with a roll call of the faithful, here is how he described a pil-

grim:

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise;

For he looked for a city which hath foundations, whose builder and maker is God."

We go into life with a choice. It is not limited to the wanderer, the Promethean spirit that destroys, or to Atlas, the stolid slave who endures. There is another option, that of being a pilgrim, that opens up all kinds of possibilities of fulfillment and service along the way and that enables us to become partners with God in the re-creation of the world.

(i)

The pilgrim is not driven. He is called and equipped with a vocation. It is this fact that gives the dimension of depth to life, the reality of being related to something and to someone above and beyond us. This is the experience of the hand that grasps us and sets us on the road, that puts our life in the context of God's purpose and keeps it there. "The life of man in the light of God" has been the theme of the quarterly journal, *Theology Today*, since its founding. It puts into proper perspective the whole of the human enterprise and enables each one of us to begin to see what it means to think

and to live theologically, guided and sustained by a vocation.

(ii)

Again, a pilgrim does not wander. He has a direction and a goal. It is to seek first the Kingdom of God and to count all else but nothing in this quest. The journey may be short or long, but it will be exciting, and in its course there will be many discoveries, about God, the world, and especially about ourselves.

The Greek poet, Cavafy, has likened the goal of life to Ithaka, the port sought by Odysseus at the end of his journeying. Listen to his advice:

When you set out for Ithaka
pray that your road's a long one,
full of adventure, full of discovery.
Laistrygonians, Cyclops,
angry Poseidon—don't be scared
of them:

you won't find things like that on
your way
as long as your thoughts are
exalted,

as long as a rare excitement
stirs your spirit and your body.

Laistrygonians, Cyclops,
wild Poseidon—you won't
encounter them

unless you bring them along inside
you,

unless your soul raises them up in
front of you.

Pray that your road's a long one.

May there be many a summer
morning when—

full of gratitude, full of joy—

you come into harbors seen for
the first time;

may you stop at Phoenician trad-
ing centers and buy fine things,

mother of pearl and coral, amber
and ebony,
sensual perfumes of every kind,
as many sensual perfumes as you
can;

may you visit numerous Egyptian
cities
to fill yourself with learning from
the wise.

Keep Ithaka always in mind.
Arriving there is what you're des-
tined for.

But don't hurry the journey at all.
Better if it goes on for years
so you're old by the time you
reach the island,
wealthy with all you've gained on
the way,
not expecting Ithaka to make you
rich.

Ithaka gave you the marvelous
journey.

Without her you wouldn't have set
out.

She hasn't anything else to give.

Cavafy is right—the journey brings
its own reward, in the service you will
render, the lives you will touch, the

growth you will experience, and the
Christ whom you will know and love.

(iii)

Please note, in the third place, that a
pilgrim has a companion in his life's
journey, while the wanderer must
travel alone. And the companion will
be the source of your courage and
strength and will enable you to see it
through to the end. There is nothing
more tragic than the loss of those who
have many gifts but no resources and
who become historical casualties along
the way. Time and events simply pass
them by. Resolve now that the moment
will not pass by you because you do not
have adequate resources to respond.
T. R. Glover once said: "I don't give
tuppence for the man who goes in the
pulpit to tell me where my duty lies;
but I'll give all I have to the man who
tells me whence my help comes."

Your help all along the way will
come from the ever-present Lord,
who has dethroned all other powers, in-
cluding sin, death, and the devil, and
who will be your companion through to
the end.

Worship in A Secular World: Bonhoeffer's Secret Discipline

by PAUL H. BALLARD

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"What do a church, a congregation, a sermon, a liturgy, a Christian life mean in a religionless world? . . . What is the place of worship and prayer in a religionless situation?"¹ These questions of Dietrich Bonhoeffer sum up the inquiry before us. They come in the first of that series of theological letters written from prison over a few months in 1944 when he was wrestling with the need for the Christian community to come to terms with what he saw as a profound change in human consciousness which he characterised as "religionless." And these questions still haunt us for the place and function of prayer and worship is a real and pervasive problem for many in our time. Perhaps, therefore, it is reasonable to use Bonhoeffer's own discussion as a vehicle to examine our own situation, not that he will necessarily provide immediate or total answers, but what he began so profoundly is still worthy of exploration and may in some ways clarify the issues and signpost the way.

Worship, of course, is central to the Christian faith. It is nothing if it is not belief in the gracious action of God in Christ, known in the fellowship of the Holy Spirit, celebrated in prayer and praise, embodied in the Eucharist. Address to God as Father and Saviour permeates every page of the New

Testament. In every tradition the existence of the Church is somewhere identified with the worshipping community as congregation or eucharistic assembly. In our own time, ironically perhaps, one of the signs of Christian renewal has been the Liturgical movement which has made us all look again at the meaning and reality of prayer and worship. Yet it is this that is threatened by the so-called process of secularisation because of the claim to cut the very connection between the sphere of time and space and the spiritual, eternal verities of God. "God is dead" is variously interpreted as a cultural phenomenon, a philosophical conclusion or a scientific necessity.

Secularization is a concept about which sociologists dispute endlessly and in which theologians and others get entangled at their peril. Similarly there is considerable confusion as to what is understood and counted as the secular. Nor is it our job here to sort out definitions or advance conclusions. It is sufficient to suggest that the very debate indicates an awareness of a shift of emphasis in western thinking. Our attention has been drawn to the realities of time and space, to the realities and possibilities of man's life in this world. Mankind through thought, observation, and experiment is more and more able to penetrate the mysteries of existence and, perhaps what is more important to assume that

¹ *Letters* (30th April 1944)

he can consciously affect the situation, indeed has a responsibility so to do. "The movement . . . towards the autonomy of man," says Bonhoeffer, "has in our time reached an undoubted completion. Man has learnt to deal with himself in all questions of importance without recourse to the 'working hypothesis' called 'God.' In questions of science, art and ethics this has become an understood thing at which one now hardly dares tilt . . . God is being pushed more and more out of life, losing more and more ground."² Even those who call themselves Christians while they may use old terminology and assume they are part of the old tradition, actually live and think and pray differently from their fathers.

The crucial point is that emphasis on the secular sets it in contrast to the "religious" or metaphysical. There are two spheres: time over against eternity, material over against spiritual, world over against heaven. And where there are two distinct spheres then there is always tension. One is likely to be regarded as real, the other incidental or even non-existent. Time can be swallowed up in eternity or the spiritual can be excluded from the self-contained secular. "The division of the total reality into a sacred and a profane sphere, a Christian and a secular sphere, creates the possibility of existence in a single one of these spheres, a spiritual existence which has no part in secular existence, and a secular existence which can claim autonomy for itself and can exercise this right of autonomy in its

dealings with the spiritual sphere."³ The threat of the secular is that it sets itself up as the only reality. But this is never what Bonhoeffer means by a true understanding of the secular or the religionless. Secularism is characterized as shallow and unreal.

The way to overcome the threatened break-up of reality is threefold and each strand is related to Jesus Christ as the focal point of all Christian faith. All Bonhoeffer's thought is fundamentally Christological. There is a consistency here which undergirds the very real development that can be seen as he, stage by stage, faces the reality of life on the basis of faith. For him Christian discipleship is precisely the acceptance of the reality of Christ in the midst of the reality of the world. This is why, when faced with a religionless secularity, he does not see it as an attack on the Gospel but as a challenge to understand the concrete reality of faith anew in a God given situation. Secularity is not the enemy but, as ever, cheap grace, the willingness to make do with easy solutions, facile answers, less than the full truth.

(1)

First, in Christ we find the affirmation that there are not two realities but one. "There are not two realities but only one reality, and that is the reality of God, which has become manifest in Christ in the reality of the world. . . . There are not two spheres, standing side by side, competing with each other and attacking each other's frontiers. . . . But the whole reality of the world is already drawn into Christ and bound together in him, and the

²Letters (8th June 1944) For a discussion of the sociological issues, cf. M. Hill: *A Sociology of Religion* (London, 1973)

³Ethics, p. 63

movement of history consists solely in divergence and convergence in relation to this center."⁴ The Chalcedonian assertion is that in Christ the two natures are one; that he stands as the God-man, bringing heaven and earth. This has to be taken absolutely seriously. If we find in Christ the revelation of God in man, the question is not "How can these things be?" as though we are judges to dictate what God can and cannot do. Rather we must learn from this totality about our fragmented existence. The question is "Who are you?" to which the answer can only be known by listening. He is the center of my existence, the one "for me", "the man for others."⁵

(2)

Yet this does not mean the dissolution of the distinction between the two spheres, just as in the person of the Son manhood and Godhead do not destroy each other. Rather each receives its full reality and identity from the other. Elsewhere a distinction is made between the ultimate and penultimate, "the last thing and the thing before the last." Obviously, there is a hierarchy. The penultimate ends and is dependent on the will of the creator. But the penultimate is not destroyed but given its own proper and full reality. "The penultimate, therefore, remains, even though the ultimate entirely annuls and invalidates it."⁶ Each serves the other. Existence, in space and time, this world, is a proper existence, the place for the services of God. The Christian, of all people, must

live this life in all its fullness. Faith is not an escape. "By this—worldliness I mean living unreservedly in life's duties, problems, successes, failures, experiences and perplexities. In so doing we throw ourselves completely into the arms of God, taking seriously, not our own sufferings, but those of God in the world—watching with Christ in Gethsemane."⁷ There is a dialectic here, for to live in this way fully, as Christ, the Christian must have the reality of God, the ultimate, the multi-dimensional structure of existence. "God wants us to love him eternally with our whole hearts—not in such a way as to injure or weaken our earthly love, but to provide a kind of *cantus firmus* to which the other melodies of life provide the counterpoint. . . . Where the *cantus firmus* is clear and plain, the counterpoint can be developed to its limits."⁸ So we find that the "truth" of the Gospel presses into the reality of this world. In fact it is only in this world that we can, as those in this day and age, live the Gospel. It pushes us back into life, to receive it from the Lord again, as his gift, known in Christ. "The Christian. . . has no last line of escape available from earthly tasks and difficulties into the eternal but, like Christ himself ("My God, why hast thou forsaken me?") he must drink the earthly cup to the dregs, and only in his doing so is the crucified and risen Lord with him, and he crucified and risen with Christ."⁹ This is our world and we have nowhere else; but it is here that we know the fullness of grace.

⁴*Ibid.*, pp. 63–64

⁵The theme of "being for others": *Christology*, Part I; also *Letters*.

⁶*Ethics*, p. 83

⁷*Letters* (21st July 1944)

⁸*Ibid.* (20th May 1944)

⁹*Ibid.* (27th June 1944)

(3)

Which leads to the third strand in Bonhoeffer's Christology: "the beyond in the midst." The point of transcendence is not in metaphysical speculation or the unknown mysteries of existence but in the "I-Thou" encounter of persons at the very heart of their living. "The experience that a transformation of all human life is given in the fact that 'Jesus is there only for others.' His 'being there for others' is the experience of transcendence. . . . The transcendental is not infinite and unattainable tasks, but the neighbour who is within reach in any given situation."¹⁰ And in the "Christ for me" and "the man for others" we find the absolute "thou," the place where God meets man. At the center of Christ's existence is that ultimate mystery which we cannot penetrate, but which we know as he steps forth to meet us.

Christian existence means, then, to be taken into the reality of Christ. Bonhoeffer has a number of images, but two significant ones could be mentioned. We are to be "conformed" into the image of Christ. "Formation comes only by being drawn into the form of Jesus Christ. It comes only as formation in his likeness, as *conformation* with the unique form of Him who was made man, was crucified, and rose again."¹¹ The other is "participating in the sufferings of Christ." While this includes the rejection and dereliction, it must be remembered that the Lutheran *theologica crucis* also emphasised the whole act of incarnation as God's participation in the

life of man. "For God is a god who bears. The Son of God bore our flesh, he bore the cross, he bore our sins, thus making atonement for us. In the same way his followers are called upon to bear and that is precisely what it means to be a Christian." "It is not the religious act that makes a Christian, but participation in the sufferings of God in the secular life. That is *metanoia*: . . . allowing oneself to be caught up into the way of Jesus Christ, into the messianic event."¹² The Christian, therefore, has to live in the world as Christ lived in the world. The structure of the Christian life is marked out in the structure of Christ.

This, too, is three-fold: first, the "righteous action," the doing; secondly, the "non-religious interpretation of the Gospel," the proclamation; and thirdly "the arcane discipline" or inner life which includes worship. The first two are the public image that can only point to the third, though they are not therefore to be regarded as less real or secondary. For "righteous action," "being there for others" is essentially part of the reality of Christ. Deeds are more than illustrative. They have their own meaning and truth. The "non-religious interpretation," the translation of the Gospel to be heard today does depend on how much can be said, how intelligible the sound. There is time for speaking and for silence. But at all times for her own sake and for the world, the Church strives after speaking the Word with discernment and sensitivity. Behind all this, however, is the secret discipline and since this is the place for worship, we

¹⁰*Ibid.* (Outline for a book)

¹¹*Ethics*, p. 18

¹²*Christology*, p. 76; *Letters* (18th July 1944)

will concentrate on this concept in the light of what has been said above.

I

The term "the secret discipline" is introduced into the prison correspondence in such a way that it is assumed that it is understood. "What is the place of worship and prayer in a religionless situation? Does the secret discipline or alternatively the difference (which I have suggested to you before) between penultimate and ultimate take on a new importance here?"¹³ Indeed Bethge in the Biography says "when we were students at Finkenwalde we were surprised when Bonhoeffer sought to revive this piece of early Church history of which we had never taken any notice."¹⁴ The reference is to the exclusion of the catechumens from the eucharist after the preaching of the Word, and presumably the very primitive practice of only allowing "hearers" and catechumens to any liturgical or instructional activity. An echo of this is found in *The Cost of Discipleship*. Admittedly Bonhoeffer indicates that he later found this writing

"dangerous" and would have rewritten any subsequent edition in the light of his new concern for "this worldliness" yet he explicitly stood by the major thrust of the call to an active and costly discipleship. "Where," he asks of traditional Lutheranism, "were those truths which impelled the early Church to institute the catechumenate, which enabled a strict watch to be kept over the frontier between the Church and the world and afforded adequate protection for costly grace?"¹⁵ Also the practical experiment of the Bruderhaus at Finkenwalde, described and expounded in *Life Together*, must be regarded as important evidence as to what lay in the back of Bonhoeffer's mind.

While there is the obvious danger of creating an élite or a sect, what Bonhoeffer is saying is that discipleship is not casual but total. The heart of the matter, the place where Lord and disciple meet, where the community of faith is created, should not be open but guarded; a secret, as St. Paul expressed it, known but still a precious knowledge. Thus worship is not public, not the external shape of the Church, but the root or inner dynamic. The Christian presence in the world should not be seen in terms of the sanctuary or "going to Church" as the primary activity, but as a community whose inner life is nourished in secret.

II

This "secret discipline" corresponds with the necessary secrecy that surrounds the center of all real existence—the "beyond in the midst." The

¹³Letters (30th April 1944)

¹⁴E. Bethge: *Dietrich Bonhoeffer* (E. T., London, 1970) p. 784. Discussions of the "arcane discipline" can be found in Bethge, pp. 784–88; A. Dumas: *Dietrich Bonhoeffer, Theologian of Reality* (E. T., London, 1971) pp. 197–214; J. A. Phillips: *The Form of Christ in the World* (London, 1967) pp. 225–257; H. Ott: *Reality and Faith* (E. T., London, 1971) pp. 146–151; J. W. Woelfel: *Bonhoeffer's Theology—Classical and Revolutionary* (Nashville, 1970) pp. 189–191; R. G. Smith: *World Come of Age* (London, 1967) pp. 101–105. These show the variety of interpretation. Disagreement with any is not discussed in detail. Since we are concerned with illuminating the problem of worship it was not thought proper to discuss wider though important issues.

¹⁵*Cost*, p. 47. *Letters* (21st July 1944). Cf. below Ephesians 3.3–4; Colossians 2.2.

point of transcendence is, by definition, indescribable, it can only be found in the encounter of persons and with God. The inner reality of the God-man can only be known in the "Who is Jesus Christ for us today?" So the life of the Church is focused on that point where the living Christ is encountered as "God for us" and "man for others." This cannot be analysed, only lived. It is experiencing and being immersed in the mysteries of the Gospel that enables the Christian to live in the world. That is why, for Bonhoeffer, there cannot be a reductionism whereby, in the Liberal mould, the Gospel is reshaped to fit in with the demands of the world. Instead the Christian lives in prayer and meditation, sacraments and Bible study. Here is where the Christian finds himself curiously "participating in the sufferings of God in the world." "Prayer is not man's evasion of God but the sharing which God himself demands as a result of his own involvement with the world."¹⁶

Prayer in a "world come of age" does, however, have its own characteristics. In the time of "religion" prayer is a means of communication across the distance between God and the world, regarded with puzzlement or as a superstition, an arbitrary cause in a mechanical world. Yet we all know that this fallacious, yet popular assumption, is not what Christian prayer is about. The prayer of faith is part of the life of grace, whereby we are being transformed into the glory of Christ and can participate in the new creation of heaven and earth. This is an exact example of what Bonhoeffer

meant by the need to reinterpret the Gospel in a worldly sense. The great reality of prayer is explored anew in the context of the secular age and out of this patient waiting and working comes fresh insight from "treasures both new and old." It was natural for a Lutheran to root his piety in the study of the Word of God while others may want to place the eucharist at the centre. In either case, however, it is the "given," the celebration of the revelation of God in Christ, from which we begin and all else has to be understood from there. "Christianity means community through Jesus Christ and in Jesus Christ. No Christian community is more or less than this. Whether it be a brief, single encounter or the daily fellowship of years, Christian community is only this. We belong to one another only through and in Jesus Christ."¹⁷ It is not surprising that the one significant innovation he instituted at Finkenwalde was systematic meditation. As with some of the great Catholic traditions, it is out of devotion and contemplation that all else comes. Therefore if we are concerned about the shape of liturgy or the pattern of worship for Christians in a secular world, before anything else, whether language or media or tradition or familiarity, priority should be given to participatory meditation, for worship is being taken up into the mystery of Christ. Worship, to use an old prayer now made popular "is to know thee more clearly, to love thee more dearly and to follow thee more nearly." If I am enabled to do that, in the community of those who with me are "in the way," then the inner life is fed and

¹⁶Dumas: *op. cit.*, p. 202.

¹⁷*Life*, p. 11.

life is possible in the world. For the secret is given: "The world's coming of age . . . is now really better understood than it understands itself namely on the basis of the Gospel and in the light of Christ."¹⁸

III

Thirdly, the "secret discipline" is associated with the distinction between the penultimate and the ultimate. That implies that the "secret discipline" is necessary in order both to preserve the distinction and as the means whereby the specific relationship between each is articulated. There can be no confusion between the sacred and the secular. It is not part of the Gospel to sacralize the world but to maintain its true secularity. Indeed creation and redemption are God's dealings with the world. "It is not with the beyond that we are concerned, but with this world as created and preserved, subjected to laws, reconciled and restored. What is above this world is, in the gospel, intended to exist for this world: I mean that . . . in the biblical sense of the creation and of the incarnation, crucifixion and resurrection of Jesus Christ."¹⁹ The secret discipline serves two functions. Its hiddenness keeps the distinction between this world and the "beyond." The life by which the Church lives is the life of incarnation by which the presence of God is in humility and service. There is, to use a currently popular term, no "triumphalism" whereby the Church, the sacred, the religious, attempts to take over the world. Nor is the Church itself dissolved into the world. The aggres-

siveness of the secular cannot destroy that inner life. The presence of the Church in the world is by "righteous action," but the Church knows itself as living by "prayer." Prayer is in the closet: good works glorify the father. Secondly, however, prayer and worship is the means whereby the ultimate is given for the penultimate. Within the secular the Christian presence is the leaven working secretly, the salt giving savor. The place of prayer is not an escape out of the world, although we try to make it so, but where Christ meets us and sends us back into the world. "The difference between the Christian hope of resurrection and the mythological hope is that the former sends a man back to his life on earth in a wholly new way which is even more sharply defined than it is in the Old Testament."²⁰ The Christian lives his life in the God given world, with God, sharing in his sufferings.

Worship, therefore, is for the world. The reality of the world must not be disguised for God is in the midst of the world. It is important that the whole weight of the world be felt and understood. We must not use prayer as a means of expressing our own fears and interests, but find in it a means of standing alongside Christ and thereby understanding the reality of life. Just as in apologetics Bonhoeffer wants to renounce the defensive rejection of man's growing understanding of the universe, so in prayer there is no place for blind spots. How can we pray for the world if we refuse to recognise truth? This means that alongside the listening to the Word there will be attention to the world.

¹⁸ *Letters* (8th June and 18th July 1944)

¹⁹ *Ibid.*, (5th May 1944)

²⁰ *Ibid.*, (27th June 1944)

Yet the Gospel brings the power of discrimination. If true secularity is to reject a shallow secularism and to see the world as it truly is, then meditation and worship will help us develop that sensitivity which will enable us to see what needs to be done first here and then there. This is illustrated by remarks on the ministry of intercession. "Intercession means no more than to bring our brother into the presence of God, to see him under the cross of Jesus as a poor human being and sinner in need of grace. Then everything in him that repels us falls away; we see him in all his destitution and need. His need and his sin become so heavy and oppressive that we feel them as our own and we can do nothing else but pray. . . . To make intercession means to grant our brother the same right that we have received, namely, to stand before Christ and share in his mercy."²¹ Also a discussion about "fate" illustrates the ethics, not of rules but of freedom, of discerning the will of God in the need for decision. "It is impossible to define the boundary between resistance and submission on abstract principles; but both of them must exist and both must be practised. Faith demands this elasticity of behaviour."²²

It is this "being for the world" that is the true openness of worship. Services are not open if public but then completely impossible to understand or irrelevant. But real openness is that which is open to God and the world and which take their meaningfulness from the knowledge that even the esoteric and mystifying feeds us for life in the

world. Worship that has that quality does not need to be publicized for its own inner dynamic will create the desire to participate. Not that prayer is easy. It is part of "the cost of discipleship." Facile popularity must be eschewed, though men quickly see through the slick and the phony. Nevertheless that which feeds the faith of those who, even as disciples, live in the world will show that they have "been with Jesus" and raise the question, "Sirs, we too would see Jesus."²³

IV

Fourthly, the "secret discipline" is a discipline. There is no short cut or easy burden—only the shared yoke of Christ's meekness and lowliness. In part this is because we share the sin of the world. The Church is always tempted to the sins of weakness, of comfort and little demand or the sins of strength, of independence, pride and glory. The only remedy is obedience. "The road to faith passes through obedience to the call of Jesus."²⁴ This requires attention. Worship for a secular "world come of age," no less than the classical traditions, is not distinguished by its attractiveness but by its faithfulness to the Lord.

Discipline is also related to community. Christian faith is never solitary but learning to live with the neighbor in the service of the same Lord. But it is other than natural affinity or shared ideals. "The basis of the community of the Spirit is truth; the basis of human community is desire."²⁵ This is realised only through "the bright care of

²¹*Life*, p. 76

²²*Letters* (21st February 1944)

²³Acts 4:13; John 12:21

²⁴*Cost*, p. 55

²⁵*Life*, p. 21.

brotherly service, agape" which is described by St. Paul as having "no limit to its faith, its hope, its endurance."²⁶ So in the fellowship of worship there will be expressed the practical dimension of service in the community of faith, whether symbolically in the washing of feet or the kiss of peace, or more directly in the responsibility of the collection for the saints.

Discipline, however, as Bonhoeffer's poem suggests is one of "the Stations on the Road to Freedom," for through singleness of purpose and alertness of character a man is freed of that thing which fills his heart. Precisely as Christ, "the man for others" was only free for self-sacrifice because he too "learned obedience through the things that he suffered," so too the discipline is free for the world when he is free only for the Lord.

"If you set out to seek freedom, then learn above all things to govern your soul and your senses, for fear that your passions and longing may lead you away from the path you should follow. Chaste be your mind and body, and both in subjection, obediently, steadfastly seeking the aim set before them; only through discipline may a man learn to be free."²⁷

V

The last aspect of the "secret discipline" that we shall remark on here is that suggested in the Baptismal Sermon. "Our being Christian today will be limited to two things: prayer

and righteous action among men. All Christian thinking, speaking and organising must be born anew out of this prayer and action. . . . Till then the Christian cause will be those who pray and do right and wait for God's own time."²⁸ There is a sense of provisionality. Bonhoeffer saw a transitional period of comparative silence while the Church discovered what was the "non-religious" form of faith. And this must be taken seriously: first against panic and desperation to find instant solutions to our problems, or to hail each new (and valuable) experiment as the longed for answer; and secondly against despair, to resignation that all that is left is wilderness. There is a desert journey when prayer will seem a strain, unnatural, laughable, but there is also hope of a time "when men will once more be called so to utter the Words of God that the worlds will be changed and renewed by it." Meanwhile only faithfulness and obedience to the new mission.

However, it would be wrong to see the "secret discipline" purely in terms of a temporary expedient. The emergence of the secular world is not a passing phenomenon, but a new phase in history that has to develop its own pattern of spirituality. Bonhoeffer certainly saw the "secret discipline" as part of that. But this interest is not the

²⁸ *Letters*, p. 300. Cf. C. Davis: "Ghetto or Desert—liturgy in a cultural dilemma," in *Worship and Secularization* ed. by W. Vos (Bossum, 1970.) Among the numerous books on contemporary spirituality attention is drawn to: E. James (ed.): *Spirituality for Today* (London, 1968); H. Rack: *20th Century Spirituality* (London, 1969); R. Panakkar: *Worship and Secular Man* (London, 1973); R. Chapman: *A Glimpse of God* (London, 1973).

²⁶ I Corinthians 14.7. Cf. II Corinthians 8.

²⁷ *Letters*, p. 370

discovery of something new, but the rediscovery of an ancient tradition which had been overlaid and which nevertheless sought to express a central element in the Gospel. The challenge of secularity to our understanding of prayer and worship cannot be regarded as superficial, temporary or specious but the prophetic challenge to be radical—that is to return to the fundamental realities of God and the world in Christ and to learn again what it means to be disciples in the midst of

the world. Therefore, the effort of thought and patience in searching for worship for a new age should be regarded as a top priority. What is most important, however, is that it should be a major pastoral concern, for it is at this central point of Christian existence that our congregations know they need help. Perhaps the only way forward will be for the community to explore together, patiently and faithfully, seeking to be obedient to the call of discipleship.

Theology Gives Meaning and Shape to Worship

by DONALD MACLEOD

Tagore once said that "man is incurably religious." Doubtless he meant that human nature, being what it is, longs for reality. Martin Luther, a restless activist on occasion, said: *Ha-bere deum est colere deum* ("To have a God is to worship God"). His thesis was that if you acknowledge a god seriously, you will want to have communication with it. No nation, no tribe, no individual who has claimed a god has ever failed to respond to it. And the kind of response has been influenced and shaped by the character of the god imagined or accepted. Man's deportment and performance in any approach to or encounter with his god has reflected what he assumed to be the nature of his god and of his rapport with it or him. J. Oswald Dykes wrote: "The characteristics of every religion are reflected in its ritual." A capricious god, for example, will be responded to with gifts of all varieties in order perchance to satisfy his or its every whim. A legalistic god will be placated by maybe an involved system of sacrifices that is measured or counted as being mathematically exact or adequate. But if one believes in no god at all, then any individual or corporate act directed to nothing or nobody is vacuous and nonsensical and may well be written off.

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In view of this thesis, the nature of Christian worship appears to be significantly different.

(1) Christian worship is different *because its presuppositions are different*. The object of Christian worship is not a ghost or a figment of the imagination or even the projection of a father-image upon a soulless universe; the object of our worship is the God and Father of our Lord Jesus Christ. Stephen Winward has said: "Our Christian worship derives its distinct character from the Incarnation of the Son of God."¹ We believe, as the Shorter Catechism puts it, in a God who is "infinite, eternal, unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth." But we believe also that by virtue of who and what he is, this same God wills the salvation of all men, and for this reason he took the initiative and became man in Jesus of Nazareth who lived our life, died our death, and rose again that he might bring us back to the Father.

In Christian worship we come to God as creatures who believe we were made in his image and have the promise of a high destiny as members of his Kingdom. At the same time,

¹*The Reformation of Our Worship* (Richmond: John Knox Press, 1965), p. 20.

however, we are conscious of our human-ness and of our constantly falling short of all he has intended for us. Both the nature of God and the nature of man are involved. Therefore, in Christian worship, what we believe about the nature of God is basically significant and what we do is influenced by what is his intention for us.

Conscious of this fact, Jesus created as one of the fruits of his ministry a community of believers who would celebrate and rehearse regularly God's great act of love to men and who within their fellowship would nourish struggling believers by declaring to every generation that God wills their reconciliation to himself, to others, and to themselves. This fellowship was both the focus and the instrument of Christian reconciliation and the only way in and by which it was begotten and perpetuated was through worship.

In view of what God has done for our reconciliation, our worship is an occasion of praise, celebration, and thanksgiving. But it contains also a sense of accountability to that eternal imperative of both the Old and New Testaments: that the thrust of our worship must be the claim of a right relationship with God and its fruits a right relationship with our fellow man. (Deut. 6:5, Lev. 19:18, Luke 10:27). Christian worship by its very form must delineate both the character and the scope of this relationship to God and to man and by its mysterious essence and power guarantee the realization of it.

(2) Christian worship is different *because our involvement is different*. This spiritual fellowship which began with a leader and twelve followers by a lakeside is the Christian Church. It derives

its authenticity and takes its complexion from the life and character of its founder. However, it is not an extension of his incarnation. The Christian Church is a witness to the reality of that incarnation. Each time we worship, the fellowship of the Church is created anew. Indeed, without worship, the Church could not continue. As Wilhelm Hahn wrote: "Its [the Christian congregation] worship, in which the Word is proclaimed and the Sacraments are administered, is the life-giving center of the congregation."² And in a similar vein Karl Barth said, "It is not only in worship that the community is edified and edifies itself. But it is here first that this continually takes place. And if this does not take place here, it does not take place anywhere."³ At the core of this action is belief. Without this belief and without the fellowship it creates, Christianity is not possible. Christianity presupposes community. It is never a private experience or an isolated phenomenon, although if it is to be real it cannot at the same time be other than intensely personal. The worship of the Church is the living form of the people's faith writ large. Liturgy means the faith and/or belief of the people acted out in a meaningful drama.

Incidentally, never has the need been greater than today for us to define and explain to our people the unique kind of fellowship Christian worship creates. Our involvement is clearly different. A worshipping congregation is not the

²"Worship and Congregation," in *Ecumenical Studies in Worship*, No. 12 (London: Lutterworth, 1963), p. 9.

³*Church Dogmatics*, IV, 2 (Edinburgh: T & T Clark, 1958), p. 638.

same thing as an audience at a lecture or a group of discrete individuals bent upon confirming their own status or super-egos. It is not an assembly of persons unified only by the herd instinct and hence are prime targets for someone's manipulation or magic spell. Christian fellowship is not just a coffee klatsch in the parish hall. How silly it is to consider the Church to be simply another local organization, like the Lions' Club or Elks or Rotarians, and worship as if it were only one of the Church's optional activities! In these latter cases, the organization is set up first and then all kinds of machinery are invented for whipping up and sustaining a certain brand of fellowship.

In the Christian fellowship, however, the basic step is belief; or, to use traditional terminology, our initial move is to accept the faith: faith in God and what he has done. Worship presupposes belief; it is really belief come to life. No person ever believed anything sincerely and with conviction who did not bring it into action. This leads us to worship of and around the subject of our common faith, namely, Jesus Christ. In our constant commitment to him in continuous acts of worship, we are bound together into a community of fellowship which is the Church. But the pattern of involvement is initially God's action and secondarily our reaction, to use Hahn's phraseology. This gives to the fellowship of the Church and its worship its peculiar character; it is an organism witnessing to what God has done for us in Christ and testifying to the presence of his Spirit by its contagion, inner dynamic, and unbounded growth.

(3) Christian worship is different be-

cause our intention is different. A ready definition of the word "worship" is our acknowledgement by certain attitudes or actions that some person or object is worthy of our respect. This interpretation is not quite adequate, however; indeed it may not be entirely accurate, for two reasons: (i) it takes into account only the "being" side or the "worth" factor of the term "worship," or more strictly the emotional element. Otto in his *Idea of the Holy* explores this phenomenon in his analysis of the *mysterium tremendum*. J. O. Dobson, in *Worship*, talked about the feeling one has in the face of "a power transcending human power" (p. 16). And in the Romantic Age of English literature, Wordsworth described it in this way in *Tintern Abbey*:

And I have
felt

A presence that disturbs me with
the joy
of elevated thoughts; a sense sub-
lime

Of something far more deeply in-
terfused,

Whose dwelling is the light of set-
ting suns,

And the round ocean and the
living air,

And the blue sky, and in the mind
of man:

A motion and a spirit, that impels
All thinking things, all objects of
all thought

And rolls through all things.

No one can gainsay the reality of experiences such as these, but everyone knows how easily they can lend themselves to becoming private and pietistic excursions into solitariness.

And (ii) it overlooks particularly the significance of "ship" in the word

"worship." Few are aware of the origin of this term. It is not a diminutive suffix. "Ship" comes from the Old English verb "to shape"; and hence "worship" actually means "to shape the worth of." This takes into account the element of "action" in worship and it is basically theological yet unavoidably practical. On Sunday morning it is our business and intention in our services "to shape the worth of God"; i.e., to make plain and lively in our act of worship the theological principle at the heart of it. This is why a well-ordered and meaningful arrangement of the various items of an act of worship is so important, and indeed indispensable. Unless what we do on Sunday morning has theological integrity and is a practical and sensible demonstration in space and time of the central message of the Gospel, it does not lie in the tradition of original Christian worship and neither does it fulfill its intention.

Richard Davidson defined worship as follows: "Christian worship is what we say and what we do when we stand together before God realizing in high degree who he is and what we are."⁴ And Richard Paquier said, "Worship is a dialogue, but the initial call comes from God who begins the conversation."⁵ "Who he is and what we are" made God do something about it and for us. Our worship is a celebration of what God's action did "for us men and our salvation" and it is most truly and spiritually meaningful when it reflects and re-presents not only the

drama of salvation in human history, but equally important, our realized beliefs. Charles West has added a necessary emphasis when he said, "Public worship is a gathering of the world before God and a listening to the Word of God as related to that world." A church service, he asserted, should be "where the world meets God and listens to him."

Now, God speaks in various ways and through various media. He confronts us, for example, in the claim upon us of human need or in a travesty of justice or in the good news of some moral or spiritual victory. But the greater likelihood of a real encounter between God and ourselves is on Sunday morning when we hear through scripture and preaching and see re-enacted in the sacraments a rehearsal by minister and people of God's supreme act in human history. Here in the worship event or happening, God's intention is—as Eduard Schweizer said—"to open and re-open to his people the possibility of living by his grace."

This intention, moreover, is a long range matter. The theological principle at the center of our service of worship, namely, that God has spoken and we respond, does not cease to be operative at twelve noon on Sunday when the benediction is pronounced. "To shape the worth of God" must go further and deeper. It is intended to become a basic strategy in our daily living. If we look at the Scriptures, beginning away back at the time of Abraham and Moses, we see a common sequence: God spoke to them; they responded; and by their response a community was formed. But the peculiar thing about this community was the discovery of a sense of

⁴"The Worship of the Reformed Churches," in *The Presbyterian Register*, XVII, IV, p. 292.

⁵*Dynamics of Worship* (trans. by Macleod. Philadelphia: Fortress, 1967), p. 8.

mission and in the extension of this mission a presence was felt. To quote Dobson again: "Worship can only rightly and properly end in self-dedication. . . . It must reach its culmination when the heart replies, 'Here am I; send me.' " "Go ye," said Jesus, "... and, lo, I am with you always, even unto the end of the world" (Matt. 28: 19,20).

II

What we have said thus far is hopefully theologically sound and acceptable for most Christian congregations and certainly it is viable in theory. Indeed we might say it has been basic to the Church's thinking upon its liturgical formulations through the centuries. Yet the career of the churches' program of worship through the ages has been quite uneven among all denominations and traditions, and certainly not less in the reformed family. In some cases there has been an obvious lack of theological balance; in others, indiscriminate choices have been made in matters of biblical content; and in some others, especially the smaller sects, means have become ends and often there has been an illegitimate handling of human emotions at the expense of fulfilling the basic purpose of Christian worship. In some instances, moreover, preaching has been downgraded to the advantage of the sacraments; in others, the sacraments are neglected in favor of preaching. In one, the mystical crowds out the rational; in another, the intellectual displaces the imaginative entirely. No wonder there are today "57 varieties" of Protestant worship! Indeed often 57 within the same denomination! But the most common

factor which has created this Sunday morning liturgical anarchy in the worship of the reformed family of churches has been: (i) that the shape of the act of worship has not been the product of theological meaning; and (ii) the worshipping congregation has not captured from the shape of the service a vision of life's ideal pattern and, therefore, they do not emerge from the church as a reconciling force in the world.

These two reasons belong together not only because they are two sides of a similar coin, but because they emerge from a faulty perspective: too much of our worship is unifocal; it has been focused either entirely upon God and has been therefore merely a private exercise in individual piety; or its focus has been entirely upon man and has become inevitably a therapeutic experience intended to make everyone feel better. The former merits the contemporary accusation that the Church suffers from a ghetto complex; the latter makes the ends of worship to be purely individualistic and utilitarian or gives top priority to busy-ness with social action. Christian worship, therefore, has suffered from our thinking either exclusively of God or exclusively of man and from not reckoning with the relationship between them and the meaning this relationship has for humanity. Christian worship, by its very nature, is bi-polar; its focus is upon God and man and its concern is for that "magnetic field" which is the context of their encounter; that context is the world of human relationships, of corporateness, and of community movements surrounding it.

In view of this neglect of the bi-polar character of much of our liturgical activity, traditional worship has de-

served many of the caveats hurled against it. Too much of it—and this is due also to the colorless gospel of much topical preaching—has been focused upon man alone, upon the successes he could win for himself and by himself, upon programs and techniques intended “to drag them in,” but rarely upon the eternal imperative “to send them out.” Unconsciously many churches sold out to the methods and practices of the workaday world and all too often their invitations to worship with them conveyed the shabby implication: “If you jump through our hoop and sign on our dotted line, we’ll introduce you to *our* God.”

Moreover, by the same token, nothing really creative happened in the community into which the worshipping Church entered on Monday morning; it was merely a milling crowd within the sanctuary on Sunday and, therefore, it never did become a directed and mission-conscious fellowship in the world. Hence the worship of the Church came to be identified readily with rigid mental and emotional postures, with closed minds and blind support of the status quo. Moreover, in a world of rapid change, the forces precipitating these changes were discovered to be other than religious. The ball was bouncing exclusively in the secular court. An unwarranted cleavage occurred between the Church’s worship and those community needs and problems for which it ought to be bringing an answer.

III

As preachers in the reformed tradition we have got to do something about this situation or else close up shop. Whatever we undertake to do

will not be easy. We cannot simply hold a mass meeting and pass a series of resolutions. Nor can we assign the responsibility to a committee. We have too many worship and service books of a kind in current circulation to expect any new products to be other than liturgical monsters. Nor is it as simple as changing “Thou” and “Thy” to “you” and “your” in our prayers. This attempt to have transcendence without a halo has produced immanence in a turtle neck sweater. Nor will lasting excitement be generated by forsaking the chancel for the movable trailer or canvas tent. All these are too easy and none of them is a challenge to mind or devotion. What every preacher must do is to take a sober look at the total Church-community situation and seek really to understand what he must do in order to lead the congregation as a unit in worship that is God-centered, man-concerned, and powerful enough to change society. This kind of worship will draw more and more people into the redeeming action of God, whereby in Christ he reconciles them to himself and among themselves. It is through Christ, the Redeemer, that God wills you and me to become ourselves redeemers who will go on redeeming in his name. This is in essence the servant principle and nothing delineates and nourishes it more completely than the meaningful worship of the sanctuary.

Now when the preacher takes seriously this objective view of the community at worship, it can be a frightening experience. The sight of things as they are sends a tremor through his hopes for what they ought to be. This is aggravated by the outlook and preparation of the people whom he wants to involve in the worship

experience. Their world is different from that of the New Testament; indeed it is very different from what it was twenty-five years ago. Environmental factors and social, cultural, and scientific forces create a new and highly responsible assignment for any minister in A.D. 1975 when he stands and proclaims, "Let us worship God." Consider the following:

(1) Our people bring to church "a picture-conscious" mentality, created by TV, slick paper magazines, advertising media, and all the rest. They want, therefore, more of the "seen," the non-verbal, and the element of drama in liturgical communication.

(2) The "hit" psychology which has been bred by Gallup polls and Nielsen ratings and which demands each act of entertainment to be more spectacular than the previous one, pursues the preacher to the chancel steps with the contemporary passion for freshness, first-time-ness, and sparkling originality. This puts tradition and the repetition of liturgical forms at a disadvantage, especially in a climate and with a modern mentality which expects "instant religion" like "instant coffee."

(3) The composite character of cultural arts, of entertainment, and of scientific enterprises (space exploration, etc.) is the result of many experts and their disciplines being drawn in and upon to produce results that boggle the imagination. How often are our people introduced to worship that is so rational, so cerebral, so emotionally dehydrated that their human senses pine for the elements of awe, wonder, and beauty to turn them on.

(4) Symbols are essential in every personal exchange or interchange and are acknowledged to be of strategic im-

portance in matters of religion, especially for communication in acts of worship. Our system of symbols in worship includes objects, actions, and particularly words. Age or chronology is not the primary virtue of any symbol; its aptness is our criterion. And what is apt in one place at a given time can be certainly an enigma some time hence or somewhere else. Datedness is the doom of any symbol. This applies especially to words since the vocabulary of worship has no claim to timelessness any more so than other disciplines.

These factors pose large problems for the leader and creator of the act of worship, especially in an age when the official worship or service books of any denomination are almost out of date before they can be put into print. What to do for the average Sunday service of worship cannot be defined in particulars because rarely do they fit a wide assortment of instances; moreover, generalities usually allow a type of permissiveness in which everything is acceptable and nothing effectual. There are, however, certain guidelines or principles of operation which the average preacher can adopt and by which the diet of successive arts of worship can be made more nourishing and meaningful.

1. One of the basic qualifications of the effective leader of a meaningful experience of worship, apart from his (or her) sincere piety, can be summed up in the word *awareness*. This competency gathers within its scope and connotation a number of satellites, including empathy, sensitivity, and openness. It involves the ability to know people, to sift out their real interests, to react sympathetically to

their cultural *milieu*, and to appeal to their hopes and to allay their fears. In a practical sense it will include remaining open to every aid to worship the world of communications media provides; how to use them intelligently and tastefully, although always as means, not ends. This means being free to consult such experts (who know more than the leader himself does) as "the sociologist and the psychologist, the poet and the playwright, indeed the whole artistic world, all of whom can be of enormous help to us, enabling us to understand the human situation which confronts us, of whom we form a part and which we exist to serve."⁶

Probably the factor in this immediate connection which excites the most debate in religious communication today is vocabulary. How can the modern generation read us when much of our liturgy is in the language of Canaan or the style of Cranmer or the measured cadences of the *King James Version*? What about the theological transactions in the vocabulary of St. Paul in an age for whom "redemption" is a form of commerce involving Green Stamps! But is not the focus of the problem here somewhat blurred? Any student of meaningful literary composition knows that we do not handle words as isolated particles. They are arranged in patterns as vehicles of concepts and the better the order of them the more clear and memorable becomes the idea. It is nonsense to talk about making a doctrine or theological concept relevant. Our job is to make it clear. Here sim-

plicity of vocabulary is necessary; but the aptness of a phrase construct will guarantee ready perception, and unique word arrangement will provide freshness of style by which the concept is made to stick. In the *General Confession*, Cranmer used simple monosyllabic words, such as "We have left undone those things which we ought to have done; and we have done those things we ought not to have done; and there is health in us." These are none other than the words of the man in the street. They are plain and secular. Yet they describe clearly our human state of sinfulness and by the unique arrangement of their sequence they are memorable and live by virtue of their being an example of a pure style. Simple words assure understanding; word choice and originality of order are the key to style. The beauty of the style of the *King James Version* makes its great verses to be remembered though not always understood; the clarity of the *Revised Standard Version* makes its ideas easily perceived, but its lack of literary style is the reason for the failure of its lines to excite the imagination or for the whole to rate as a great literature.

Communication of the Gospel through the liturgy of an act of worship is not entirely, however, a matter of simple vocabulary and vivid similes and metaphors (the kind Jesus used); it involves education of the hearers through exposure and spiritual training. None of us ever masters completely the terminology or jargon of the scientific world, but it is amazing how by constant exposure to these terms through modern communications media the average person captures their meaning and handles them in-

⁶*Experiment and Liturgy* (Pamphlet by General Synod of Anglican Church of Canada, 1968) p. 19.

telligently. (How quickly the vocabulary of the space age has become common coin among people of the street!). The trouble with the world we encounter is, as James I. Packer put it, "[people] are pagans: their 'God' is not the God of the Bible, nor their world the world of the Bible. . . . To make public worship impinge on the present outlook of such people, we should have to secularize its theological content to the extent of de-Christianizing it completely."⁷ It is not too difficult for the preacher, if he will take the time, to explain such words as "justification," "reconciliation," etc., and to illustrate these terms in order to alert people and make them understand and remember. Jesus' method was not "to throw them for a loop" by terminology they found difficult to understand. He said, "The kingdom of God is like . . ." and thereby they were taught to see a spiritual phenomenon alive in a vignette of their common everyday life. Let us not miss the basic fact, moreover, that in the New Testament their vocabulary was, what Bonhoeffer called, "the language of power." The modern preacher ought to be expert in the devices and techniques of writing and speaking (vocabulary, vocal emphases, projection, etc.), but his awareness of the congregation's need, of its cultural lifestyle, and of its spiritual resources is crucial for communication of the message of salvation. How he speaks to this human situation can easily become short range and "this age oriented" (to use David Head's phrase) in method. But if what he says in his preaching and

leadership of worship emerges from the context of an identification with Christ and his kingdom, his words will take on a peculiar character—a redeeming power—and the common people will hear them gladly.

2. One day in a liturgical discussion group a rather perceptive student remarked: "Long ago when you came from church, people asked, 'Who was there?' or 'What was the sermon about?' Today, however, they are more apt to say, 'You were in church this morning. Well, what happened?'" An act of worship may be composed in simple and understandable words, but unless its shape indicates it was a *representation of our basic Christian belief*, we cannot say really that anything happened. Earlier we saw that the word "worship" means actually "to shape the worth of." The act of worship must shape the worth of God. What is God worth to us? This question can be answered only by our theology of worship which the *Directory of Worship* defines in this way: "Christian worship is a corporate response by the church to God's mighty act of redemption in Jesus Christ." (II, 2). In other words, God has done something for us and we respond. God's action occurred once and for all, but on every Sunday we respond to his gracious benefit in a service of adoration, confession, thanksgiving, and enlistment. We reenact the story of our salvation, and unless there is at the heart of our service of worship a theological principle which gives it shape and makes it capable of being explained sensibly, there is little to distinguish it as valid liturgical action from religious entertainment (which incidentally the orders

⁷*Tomorrow's Worship* (London: Church Book Room Press, 1966), p. 22.

of worship in many Presbyterian churches are).

Not only is the act of worship a dramatization of the essence of our belief, it is, moreover, an agent whereby this belief is carried to its living conclusion. Genuine worship, we noted, is bifocal. Also we said that no one who has sincerely believed has ever failed to bring his relief into action. This is the extension of the worship happening. This is not true if people come to church to find God, or to try to be human, or to feel better. This is the danger of so much of our trial liturgies in contemporary worship. In the preaching of the Word (which Davidson regarded as the most effective means of bringing the people to the Table)⁸ and the celebration of the Eucharist (which is the Word made visible), the congregation sees dramatized Sunday after Sunday God's will and intention for humanity. But worship fails if it does not ever fire someone to accept the pattern of this drama as his way of life, to feel the constraint to become Christ-like, and be led to know why anyone should. In worship each believer hopefully is lifted out of his ordinary self to see God afresh. At the same time, however, he is pointed by God to the world where all humanity moves and lives. And the shape of the act of worship indicates not only what ought to be the pattern of his own life in that world, but also of the new society. He is cheated of this vision for himself and humanity if each Sunday he is subjected to a formless order of worship which lacks within it the clear action of a theological principle and therefore makes no liturgical

sense. But when our service of worship makes real what is the claim of God's will for humanity, the people are more likely to be made aware of what the better life looks like and to accept with open minds and ready wills the spiritual nourishment of the hour in God's presence in order to realize it.

3. Christian worship must be seen as *a distinctive kind of celebration*. To celebrate, the dictionary says, is "to observe a notable occasion with festivities." This is the purpose underlying most national, domestic, and personal celebrations. But in the liturgical sense, the idea of celebration is basically a different matter, both in degree and kind. It recalls a deliverance of such unusual intensity and revolutionary implications that life afterwards is markedly better than during or before. The earliest Christian community met to celebrate and rejoice over the spiritual benefits which issued from the life, death, and resurrection of Jesus Christ. This fellowship initiated the great stream of the Christian cultus through the ages and indeed created the Church.

This Christian fellowship, however, was not merely a perfunctory re-enactment of historical events; it was a re-living, an *anamnesis*, of one great event—a revolutionary personal encounter with Christ—and their lives were witnesses to its benefits. Each of them poured into the celebration this joyful note: "This is what Christ means to me! This is what he has done for me!" Past, present, and future met in a festival of personal victory. During the week and in the workaday world of the Christian community, these people saw miracles occur as a result of the Holy Spirit at work among them and when

⁸*op. cit.*, p. 292.

they assembled on the Lord's Day they gave thanks and praise—they celebrated—what they had seen and heard. This is the real significance of Christian celebration. Indeed this is a factor painfully absent from much of our Protestant worship services today. There is a lack of rejoicing over the one great event of God in Christ and of any ability to point to and name little spiritual victories among our human events which trace their reality to it. We lost this important liturgical ingredient when we separated the element of testimony from the regular diet of common worship.

It is interesting to note how very much the worship of the New Testament featured this kind of celebration. It is suggested today in the ritual of Holy Communion: "And now with angels and archangels and all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee. . . ." These words are an echo of the New Testament detail: "Then were the disciples glad when they saw the Lord" (John 20:20). Or, "And they continued daily with one accord in the Temple . . . praising God" (Acts 2:46-47). Or, "Blessed be the God and father of our Lord Jesus Christ, which according to his

abundant mercy hath begotten us again to a lively hope" (I Peter 1:3). In all these we sense a joy of fulfillment. This is the essence of Christian celebration: self-realization through Christ with and for others. This is the key to becoming truly human. This can never be a "one shot" affair as some trial liturgies are which purport to be "a celebration of life" (What kind of life?) and are, therefore, a witness to nothing. This is a celebration of life reclaimed, reconciled and redeemed; of life lost in someone else's destiny, but in the fellowship of Christ is found joyfully again.

We must keep the feast . . .

From earliest Christian times
Christ's people have met on this
day . . .

A memorial . . .

And a celebration.

The Lord gives himself to us.

The keynote of this day is not rest,
as the world understands rest,
but jubilee.

I need not tranquilizing
but mobilizing.

"This is the day which the Lord
hath made;
we will rejoice and be glad
in it."

—David E. Head in *Countdown*

In No Strange Land

Sermon by HOWARD G. HAGEMAN

Born in Lynn, Mass., the Rev. Howard G. Hageman is an alumnus of Harvard University (A.B.), New Brunswick Theological Seminary (B.D.) and Central College (D.D.). For twenty-eight years he served as minister of the North Reformed Church, Newark, N.J., before being called as President of the Seminary in New Brunswick. Dr. Hageman is the author of six books, including Pulpit and Table (John Knox, 1962), the Levi P. Stone Lectureship at Princeton in 1960. This sermon was delivered in the Chapel of Princeton University on April 6, 1975.

"Simon Peter said, 'I am going out fishing.' 'We will go with you,' said the others. So they started out and got into the boat. But that night they caught nothing. Morning came, and there stood Jesus on the beach, but the disciples did not know it was Jesus." John 21:3-4.

No one will ever be able to say with certainty what prompted the author to add this final chapter to a little book which he had obviously already finished. If you look at the end of the previous chapter you will see clearly that that was meant to be the end of the book, written with a stunning concluding sentence. But then, whether immediately or some time later, he added this appendix and we have to ask, Why? Why put another chapter, lovely as it is, to a book that has already been beautifully finished? Scholars have given all kinds of explanations, depending on the particular part of the chapter with which they were concerned—and I am sure that each of their explanations has its own validity. But it seems to me that for us on this Sunday after Easter there is a particularly vital explanation to be found in the very opening sentence: "Simon Peter said, I am going out fishing."

Let's think for just a moment about Peter's motivation and the motivations of the six comrades who joined him.

They had all been through the agonizing experience of Good Friday, an experience which had probably been most agonizing for Peter because of the abysmal way in which he had collapsed and denied his Lord. If after that they had decided to go fishing, decided to go back and pick up their lives where they had left them off, we could easily have understood. What was left to do now that their leader was dead, now that all their hopes and dreams had been shattered, what was left to do but try to go back to Galilee and try to put life together again the way it once had been. "I am going out fishing; we will go with you."

But that's not when this happened. That's what makes it so surprising. This happened at least two weeks after Easter, after the good news of his resurrection had been unmistakable; yes, after they themselves had seen him at least twice. They had all been present in the Upper Room when he had appeared. Thomas had had the chance to put his finger in the scar in his side. Peter had had his own private

confrontation on the way from the empty tomb. What more convincing evidence could any of them have had that their Lord was alive, that they were not the disciples of a dead leader but the comrades of a living Lord? Yet here they were picking up their old occupation as if nothing had happened, picking it up with all the dullness and dreariness of defeated men. You would have expected them to be running up and down the streets shouting, "Christ is risen! Alleluia!" But instead, here they are, unenthusiastic and dispirited fishermen, shoving their boat out into the night with no hope or expectation of anything. "I am going out fishing. We will go with you." Is it any wonder that that night they caught nothing?

I say I found it a very puzzling and almost unbelievable addition to the story, until I began to think about us, you and me, and then it began to come clear, embarrassingly clear. Look: I will venture to say that there is hardly a person in church this morning who was not in some church on Easter Day. Do you remember it, just a week ago? There was a big and happy crowd of people, the place looked lovely, the music was glorious. Everything lifted us up to a thrilling reaffirmation of our faith that Christ is alive. You and I are not the disciples of a dead leader but the servants, the comrades of a living Lord. I hope everyone of us left his church that morning convinced of that; I am sure he did.

And now—a week later? Well, we've all gone fishing. We've all gone back to wherever we came from, doing the same old things, caught up in the monotonous routine of the same old drudgery. Has there been much Easter in your life since Thursday? I'll be

honest; there hasn't been in mine. There have been so many reports to be prepared and meetings to be attended, people to be seen, and papers to be corrected that Easter really seem a very long time ago. Easter or no Easter, we've all been fishing; we've all been fishing.

And let's go further; with all this work, we haven't caught anything. O, we've been productive enough; we've done our jobs, earned our paychecks, turned in what was required of us. But if we were to be asked seriously and honestly, have we had a sense of satisfaction with it, felt some excitement, seen some new possibilities, been raised up to new hopes, the answer for most of us is plain. We've been fishing' and we've caught nothing. Life is just about as dreary and bleak and routine as it was a month ago. Christ is risen—but we're out fishing, and catching very little indeed, little at least that matters.

Now the next thing that impresses me about this story is that when they set out in the boat that night they had no idea whatever that they would meet Jesus on the shore in the morning, none whatever. They were going fishing. Certainly they had some notion that he was around. But whenever they had seen him, it had always been in some special setting, in an Easter Garden, on the way to an empty tomb, in that Upper Room which was so sanctified that it was almost their church. Whoever expected to find him cooking breakfast on the beach after a night of fishing? There were many strange things about this risen Jesus; he appeared when he was least expected, but usually in some place that had its own holiness, its own special character. Always it had been down in Jerusalem, the holy city—and

now they were up in Galilee in the little dirty towns and villages from which they had come, out fishing on the lake—and there *stood Jesus on the beach*.

But Jesus is supposed to be in church! Jesus is a holy man and he belongs in holy places. They didn't expect to find him tending a charcoal fire on a working day by a remote little lake. And if you ask, why didn't they, I can only reply by asking another question. Why don't we? Our desk in the office, our place in the classroom, our stove in the kitchen, these are hardly places where we tend to think of Easter either. If Jesus is alive, we see him on Sunday in church. That's where we are made aware of that. But walking down Nassau Street, driving in the shopping mall, sitting at a badly cluttered desk, shoving in the supermarket, these are not the places where Easter comes home to us, the place where we re-discover the power and the influence of the risen and living Christ.

And therefore we can understand perfectly well why they didn't know it was Jesus. What would he be doing in a place like that? Maybe if they got back to the Upper Room in Jerusalem again they would see him there, but in the meantime, they had to earn a living. There were mouths to be fed, bills to be paid, jobs to be done and whoever expects to find Jesus Christ in the middle of such things? Prayer meetings in the Upper Room are one thing but fishing expeditions to make a living are something else. **THERE STOOD JESUS ON THE BEACH AND THEY DID NOT KNOW IT WAS JESUS.** But of course not; what should he be doing there anyway?

Brothers and sisters, if I leave them

there, it is because I want to have a closer look at us. I am not one to join in the common complaint about full churches at Easter and empty ones every other Sunday, because I do not really think that is a very significant complaint. The more significant question to me is this: What happens to Easter in the lives of people like you and me whether we celebrate it occasionally or regularly? If there be any element of truth in what we celebrate, even the slightest, then without any doubt this is the most revolutionary, the most transforming event in all human history. However you care to explain it, if Jesus Christ is alive, if the values which he died for have been finally and completely vindicated, if his influence is a continuing and lasting one, then everything, everything about human existence is now different, totally and completely different.

And then look at us—out fishing as though nothing had happened, unable to recognize his presence and his influence even when we see it! Nothing is different about us, nothing is different about our world, about our outlook and attitudes—even though Easter has happened, even though we are people who say we believe it has happened. If we were scornful pagans or biting skeptics who doubted the whole business, you could understand why nothing had changed. But we are new people, sharing in all the hopes and expectations of the new world that was born on Easter morning! And here we are out fishing, blind to who it is waiting for us on the beach!

I don't suppose that the poetry of Francis Thompson is all that popular any more, though I still find an occasional reference to his great work,

"The Hound of Heaven." He has a smaller poem which to me is even more beautiful, a smaller poem called "The Kingdom of God" with the subtitle "In No Strange Land." Let me quote to you just a few lines from it.

O world invisible, we view thee,
O world intangible, we touch thee,
O world unknowable, we know thee,
Inapprehensible, we clutch thee. . . .

The angels keep their ancient places;
Turn but a stone, and start a wing!
'Tis ye, 'tis your estranged faces
That miss the many splended
thing. . . .

Yea in the night, my soul, my daughter,
Cry—clinging heaven by the hems:
And lo, Christ walking on the water
Not of Gennesaret, but Thames!

His biblical allusions are all different, but I think Francis Thompson is telling us the same thing that John wants to tell us in the opening words of this appendix to his whole story. Somehow or other, we want to conceive the Easter event in unrealistic and remote terms, sliced out of life as we have to live it. We shove it back in time and place, surrounding it with all kinds of gauzy wings and figures in shimmering white. But that's not where Easter is; Jesus Christ is no longer by Gennesaret or Galilee; he is by the Thames or the Raritan or the Hudson, waiting for us to discover him and be changed and influenced by him in the real places where we are and where we must be. The explosive force of his transforming presence *is* everywhere. Turn but a stone and start a wing—Yes, the many splended thing is now there in life, it has always been there ever since that

first Easter; you and I are the ones who fail to see it and recognize it. "There stood Jesus on the shore, but the disciples did not know it was Jesus."

You see, the truth of the matter is that we have to go fishing. Easter did not turn us into discarnate spirits sitting on cloudbanks! We are real people in the real world with real jobs to be done—and often they are dirty jobs, hard jobs, grinding jobs. We have to go fishing. But because of Easter we ought to be going back to our fishing with totally new eyes, totally new attitudes, totally new expectations. We ought to expect to see Jesus on the beach, because if he is not there where life is really being lived, there where the daily routines of existence take us, then what good is the whole business? If our Christian faith is only an Upper Room experience, uplifting as that kind of experience can be, then really that faith is far less than we claim it to be. Easter makes a difference in the way we do our business, the way we live with our families, the way we look at society, the way we enjoy ourselves with our friends. If it doesn't then what is there really to celebrate? Christ is risen. Therefore, be steadfast—unmovable.

And what is that difference? I can put it for you in one simple sentence. Because of Easter, you and I are no longer exploiters but servants. Because you and I are convinced that since Jesus Christ is alive, his values are for real, those are the values by which we live not just in the Upper Room but in the fishing boat. Little as they may seem to return at any given moment, the One standing on the beach will not let us give them up, try short-cuts or compromises. In the old world before Easter men lived by using other people;

in the new world of Easter we must live by serving and helping other people.

And just when we think we can't, that it really isn't worth it, *There stands Jesus on the beach*. Just when our frustrations and emptiness are ready to overwhelm us, *There stands Jesus on the beach*. Just when we feel that we have caught nothing, that the meaning and beauty of life have slipped through our grasp, *There stands Jesus on the beach* . . . not in splendid isolation in the Upper Room, not in some cloistered aisle or beneath some Gothic arch, but on life's beach, right where the waters are rough and the disappointments and the frustrations occur, right where the problems come and the difficulties begin to mount up, right where the decisions have to be made

and the hard roads taken—turn but a stone and start a wing. *There stands Jesus on the beach*. Easter is not just an Upper Room event; Easter is and must be an event right in the middle of our ordinary lives, an event that illuminates them, renews, restores and refreshes them.

Yea, in the night, my soul, my
daughter,

Cry, clinging heaven by the
hems:

And lo, Christ walking on the
water

Not of Gennesaret, but
Thames!

I am going out fishing.

And there stood Jesus on the
beach.

Strength for Living

Sermon by BRYANT M. KIRKLAND

Since 1962, the Rev. Bryant M. Kirkland has been minister of the Fifth Avenue Presbyterian Church, New York City. An alumnus of Wheaton College (A.B.), Princeton Theological Seminary (M.Div.) and Eastern Baptist Theological Seminary (Th.M.), Dr. Kirkland was the recipient of the degree of Doctor of Divinity from Beaver College in 1949. The author of several books, he serves also as Chairman of the Board of Trustees and is a Visiting Lecturer in Preaching at Princeton. This sermon was given from his own pulpit on May 4, 1975.

"And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and having said thus, he gave up the ghost." Luke 23:46

The subject is prayer. The difficulty we face is that you and I were raised on super-miraculous prayer and our standard of results was pegged very high. It is still up there, but all of us have not attained high prayer levels. We have read stories about missionaries in China becalmed on the hostile seas. One of them prayed, and suddenly the wind started snapping the sails and the vessel moved to safety. Such stories became our measures of successful prayer. Or we remember the story of George Muller of Germany and his orphanage and how he lived by faith only. When there was nothing to be put on the table for the evening meal, he would have the children assemble to pray. Soon one could hear the squeaking of wagon wheels and the clapping of horses' hooves, and a farmer would drive up with provisions for supper and perhaps the next day.

These are great classical stories that actually happened—but not often enough. If prayers were answered that easily, a great church like this one with its farflung benevolence program would have no difficulty meeting its benevolence goal—but it does. You are reasonable people, so you ask

yourselves, "What is wrong with our prayers?"

On the other hand, many of you were raised in the 20th century and you recall what you heard in college and high school at the lunch counter: "Perhaps it is impossible to pray that way in the 20th century." However, you are smart enough to know that if prayer does not work in the 20th century, it did not work in the 19th either. Yet you have the evidence of history that it did work momentarily in the 19th century. Great institutions were founded on prayer then. Among them were institutions of higher education which began as men of faith developed learning centers in log cabins and produced persons of strength who founded the great causes and social values of the United States. The efforts of men and women of prayer worked even before the 19th century. As a result, we have a problem of contrast. Since people do not like problems, they just close the doors of the mind on this paradox and say, "Of course we believe in prayer but. . ."

How then does one deal with the subject of prayer in such an atmosphere of pragmatic results and popular

skepticism? One can approach it at the supra, or miracle, level. However, this morning let us think about the lower levels of prayer, because if we can add something new and exciting on that plane, perhaps we can get back up to the higher levels of prayer. The lower levels of prayer may be stated in one great proposition. Ponder this: "Every thought you have is a prayer." That might sound flat, but ponder it for a week. Every thought, every fancy, every dream you have and every action you take is a prayer of the same substance or nature as the prayer that you cry out in anxiety or need to God. They are one and the same. If I can bring you down to earth from your high rationalization of your problem of prayer and let you see it on the lower levels, I may be able to show you the excitement that every thought, word, statement, fancy, dream or action you have is a prayer and that it is answered! When you have mastered that level, perhaps you will then be able to go back to the higher level of miraculous prayer.

There are four types of prayer. One man was visiting in a home and watched the family throughout the evening. One of the boys came into the room and asked his father for a quarter so he could get an ice cream cone. The father gave it to him. The little girl came running in crying, holding her knee. She had fallen on her roller skates and scratched her leg, but her father kissed the hurt away and there was instant healing. The clumping of high heels on the stairs brought down a 16-year-old daughter with exasperation on her face. She was doing her homework. Her father did not do it for her, but he showed her how to solve the

problem in mathematics. A still younger child came running in, despite the company, and clambered into the father's lap. The father asked, "What do you want?" The child replied, "I don't want anything. I just want to be here with you."

You have had all those four moods of prayer. You want to feel that God is near, not asking for anything. You want to know that somebody is home in the universe. Remember when you returned from school, you used to call out, "Is anybody home?" And from a room upstairs a muffled voice would respond, "Yes. I'll be right down." Likewise, Jesus said, "Father into Thy hands I commend my spirit." You have had needs. You have had hurts. You have had problems at work. God gives you wisdom. God gives you love. God gives you healing. God even gives you substance and supply for your basic wants.

I

The problem of prayer that I want to deal with is the first level. Every thought you have is a prayer, and it interacts with the universe. This may sound nebulous, but it is fundamental. I think failure to grasp it is the reason people get turned off in ordinary prayer. We have particularized and segregated everything. This is religion. This is church. This is prayer. But everything you say or think is a prayer. Prayer to God is the same thing as your thoughts, only extended telescopically toward the divine Person, just as all the others are directed to a person on the human plane.

Let me put it this way. I gained a new appreciation of Simone Weil when I was in England. In her memoirs she

says, "A tree of the earth is rooted in the sky." Isn't that beautiful poetry? And nonsense too. Is it? Yes, a tree is rooted in the earth because it is also rooted in the sky. Think about it with all your high school and college science. The energy of the sun, that great photon source of light, generates through the photosynthetic process of the leaves the strength that drives those tendril roots down into the soil and sets up the balance of capillary attraction which draws the moisture and the chemical nutrients from the soil. Thus the tree takes root and the leaves grow, and it all works together as a unity because of the light from the sky.

All man's life is a prayer. Even the atheist's life is a prayer. The only thing is that his prayer-thought is not directed to God. It is a flat prayer to the universe. He expects it to rain. He expects the sun to shine. He expects the earth to blossom. He expects winter to come and shrivel nature into its hybernetic process of rest. Yes, all your thoughts are prayers, and they are all answered one way or another.

Alfred North Whitehead, the Harvard philosopher, said that the whole universe reacts with itself. You can't live apart from it. He said that you can obviously see this with plants. When you care for them, they respond. The literature in *The New Yorker* magazine says that with a little anger you can make house plants shrivel. I know there is some modern humor associated with that idea, but you know what happens to people when you say "Woof" to them. They shrivel.

Perhaps one of God's greatest creatures is a dog. At least you know where you stand, for you get a wag or a bark. What a congregation it would be to

have a few dogs woofing and barking in response to the sermon!

I am trying to say that everyone on the bus reacts when some passenger lets out an oath or someone else is unkind, angry or aggressive. Just so, the universe reacts when you say, "God damn him." He is damned to a certain extent by your harshness. When you say, "God loves you," your body and the body of the other person react in health. When you say, "I can," it is more than just positive thinking. It is energy released. Alexis Carrel, who did research over at Rockefeller University in an earlier period, said that prayer is a source of power and releases great energy that has something to do with your physical body as well as your social environment. When you pray this way, you suddenly become aware of gaps and of the harshness of life, and then religiously feel the need to repent, which means to turn, to reconcile or to adjust to God and other people.

I am saying one thing about the lower level of prayer. Every thought you have is a prayer and the universe reacts to it! The universe is not neutral or static; it is reactive. I enjoy going into engineering laboratories. With some of my engineering friends in another state, I went into a testing laboratory. They were showing off their instruments with pride. They showed me dynamometers which they had taped to various structural steel frames and said, "This magnifies and measures the stress put on these rigs."

"That's interesting," I said. "I have to take a lot of this on faith, don't I?"

They replied, "No. Would you like to lean on that big girder and see the dynamometer show the effect of your

leaning on it?" Did you ever lean on the Empire State building and expect it to wiggle? You react, "How silly!" So I leaned on that large girder and the needles moved vigorously on the dials. As far as I could see, nothing had happened to the steel girder, but the dynamometers magnified the effect and showed on the dials the stress I was putting on the beams.

This is indicative to me of one cardinal thing that we do not think about—your very thought affects the universe and every person in it. Your positive thought can be helpful and healing and your negative thought can be disturbing and destructive.

On my desk at home I have a vacuum bulb which contains a radiometer. It is like a four-winged weather vane. The energy of the study lamp strikes these vanes and puts them in motion. As I was brooding over this sermon trying to teach you that every thought you have is a prayer, this radiometer started to spin silently. I thought to myself, "I wonder if I put my hand between the light source (which symbolizes God) and the radiometer, whether it will stop." I simply interposed my hand and the vane slowly came to a halt.

Still thinking of you, I wondered, "Now if I take my hand away, how long will it be before it will start again?"

I pulled my hand away and instantly the four vanes began to revolve.

I am saying one thing. Don't talk about prayer on a lofty plane only for an occasional miracle. Rather, realize the fundamental that as God's child you are in the universe where He is quick to hear everything you say and think and it has an effect upon the uni-

verse, just as the universe has a reaction upon you.

II

Now there is a further point. Think of all the positive things that you can say to people as you go about this next week. Instead of the negatives, just think of flipping them up and over to the positive side. Every one of those thoughts will have a chemical or physiological effect on somebody else which may be an answer to their prayer to the God of the universe asking for help and encouragement. Also, realize that your negative thoughts are equally destructive to your health and to the well-being of other people.

Instead of asking God for miracles this week, why don't you consider how you can answer God's prayers to you? Did it ever occur to you that God prays to you? Look at the idea for a moment. We believe in a personal spiritual God who hears our prayers. And if He hears our prayers, is He not intelligent enough to make some response to you and maybe want to ask or tell you something? Why not ask, "What do You want me to do in Your vast scheme for other people?"

One woman kept money in an envelope under her mattress. That certainly sounds archaic. But her children found it out and asked her what it was for. She replied, "It is my burden money. It is an amount that I save beyond my tithe. When I feel a burden for a missionary or someone else as I go about my work, I send some of it to that person with a note, and I tell them that I felt their need and send my love and prayers. It has been a wonderful blessing to me over the years."

Her modern, skeptical daughter remembered this one day in her middle years and decided that she would try it too. But she discovered that she did not know any missionaries. She had the money but she did not know where to send it. So she began to do some research to find out where she could give it. One evening as she was preparing supper, she received an inner message. Following through on it, she wrote to a dear friend: "It may seem peculiar to you, but I am carrying on my mother's custom. Here is a gift with my love as well as my own tribute to this sense of God's Spirit working upon me."

A few weeks later came the reply: "How grateful I am for your kindness, but even more important was the fact that you reached me when my own faith was low. Despite the fact that I am a professing Christian, I did not know whether I could still believe in God or not." That was the real answer! Did it ever occur to you that you could be an instrument in helping to confirm somebody else's faith by answering a prayer from God to you? This week try to make every thought a prayer and try also to answer God's prayers.

In the silence of prayer you can receive guidance from God. I don't mean anything preposterous. I don't necessarily mean audible voices. Maybe once I heard an audible voice, and perhaps that is enough for we have to be careful. But as you pray (you can seize the silence on your way to work or at some other time during the day), have a pencil ready and a piece of paper on hand. Someone may come to your mind. It may be God asking you in a human way on the lower level of prayer to answer His prayer, and you can do so with a card, a gift, a telephone call

or a hand squeeze. You may not know how, but it works.

III

The third exciting level is the prayer of relinquishment, which Jesus taught His people to pray. Isn't that a strange word in a highly aggressive age such as ours—relinquishment? That is the prayer that Jesus cried out when He was on the cross in the tension of dying: "Father, into Thy hands I give back my spirit."

How does it work? In 1860, fifteen years before this building was dedicated, Nathaniel Hawthorne, his wife, and his daughter Una were in Rome, Una was ill with a severe case of malaria. The physician said, "If her fever doesn't break by tonight, I regret to tell you, dear friends, she will die." Hawthorne said to his wife, "I've given up." The mother, naturally more tenacious, cried out to God, fighting her fear and struggling. Finally, toward late evening, she said, "All right, Lord. If you have to take her, I relinquish her." She went to say goodnight to her daughter in the sick room and found her moist brow cooler. In the morning she was still alive. The two parents, piecing together their feelings, sensed that the answer to her victorious recovery was in relinquishing her to God.

We fight so hard to hold onto what we want that we have to learn a very difficult lesson in prayer—that sometimes we keep it by letting it go. That is what Jesus kept trying to say: "If you seek to save your life, you will lose it. If you loosen it up a little, you will keep it."

One lovely girl had a fiancé about whom she had grave questions. She

argued, debated and fought with God about him but finally relinquished him. It almost sounds too much like a fairy-tale to say that a better choice of a man was given to her.

A man who was a vice-president was passed over in the selection of the president of the corporation. Of course, he was angry and hurt. Silently he lashed out at people. His negative prayer could be felt throughout the organization. If something wasn't done for him soon, he would have to be removed. At night while his family was asleep, he sat by the window looking out and listening to the sounds of New York. In great distress he cried out to God, "I give up. It hurts, but I surrender my disappointment. I relinquish it."

The next morning he passed the new president in the corridor and said, "Good morning, Tom. Let me know if I can help in any way."

Taken back by this new attitude, the man replied, "Come in. I do have a problem, and I need your help, but I wasn't sure if you would want to give it to me." And they made a great life together.

The three levels of prayer that lead to miracles are, first, the prayer of relinquishment: "Father, into Thy hands I commend myself, my health, my spirit, my problem." The second is the prayer of answering, while listening in the silence. And the third one is that every thought you have is a prayer which affects the universe for you and other people.

IV

Finally, to summarize, I enjoyed reading about an actress in London. She stood near beautiful Trafalgar

Square (so dear to many of our hearts) and fingered her one last coin. It was all she had for the tube to go home. In her heart a Voice was saying, "Go buy yourself a cup of tea." (I have heard people say that tea solves all problems.) She thought, "How foolish, Lord, that I should spend this for tea when it is my carfare home!" So she went to the actresses' club to buy herself a cup of tea. As she was drinking it in lonely desperation, a friend came bursting into the room and called out, "Does anybody want work tonight? A publicity firm down the street has a large mailing, and they want people to work at double wages all night."

You know what she did. She didn't even finish the tea. She sat next to an older actress folding and stuffing all through the night. You know how close you get to people during night work hours. The older woman confided, "I am going for an interview tomorrow. Why don't you come along with me. Maybe there will be something for you." That was what led her to a good secondary role in a television production, and she was able to pay all her debts with the salary she received.

The story did not stop there. At another low period in her life, her two children were placed in an orphanage. She was able to take the train to the country to see them only once a week. You can guess what happened before long. The train was late and the connecting bus had gone. There she stood in anger and defeat thinking, "Lord, where are you?" The Inner Voice said, "Walk the opposite way." How crazy can God get sometimes! "If you walk away from the orphanage, how do you get to it?" she argued. "Walk that way," the Voice persisted.

She came to a petrol station and saw

a fashionable man and woman in an open car. Hesitantly, she said to the driver, "I am trying to get to the orphanage. Could you help me?"

He replied, "Hop in. That's where we are going also."

Is that too simple? Not if you listen, not if you believe that every thought is a prayer, not if you believe that you can become an instrument through which God can answer other people's prayers. Amen.

The Holy Spirit and the Unity of Christ's Church

Sermon by PAUL A. CROW, JR.

Ordained in 1957 as a minister of the Disciples of Christ, the Rev. Paul A. Crow, Jr., is an alumnus of the University of Alabama (B.S.), Lexington Theological Seminary (B.D.), and Hartford Theological Seminary (S.T.M. and Ph.D.). He served variously as pastor and professor before his election as general secretary of the nine-denomination Consultation on Church Union (COCU) in 1968. Dr. Crow accepted the presidency of the Council on Christian Unity of his own denomination in 1974. This sermon was preached on the Day of Pentecost in the Cathedral of St. John the Divine, New York City.

"When the day of Pentecost was fully come, they were all with one accord in one place." Acts 2:1 (KJV)

It seems remarkably appropriate that we gather in this great cathedral on Pentecost. For in the midst of those early Christians, mentioned in the Acts of the Apostles, God created a cathedral of the Spirit in which fearful, uncertain people received the power of a faith community and the unity of fellowship. The miracle of Pentecost is the miracle of a unity and mission which embraces those of all nations, languages and ethnic communities—even tourists from Rome. Pentecost is the birth of a community, the Church, which draws people together in a kind of unity which empowers them to overcome the forces that threatened to destroy them.

Yet on this Pentecost there seem to be unclear evaluations about the status of the unity of the Church. Many have ceased to take seriously the question of unity and union. Where once there were acclamations of joy and optimism, one now frequently hears lamentations of frustrated dreams, talks without any action, and painful new schisms. Prophets and news reporters announce the churches are in a period of "the ecumenical doldrums," and are ready to chalk up the movement

toward unity as a grand, but unsuccessful, experiment.

This sort of judgment is not only hasty but, I believe, inaccurate. After all the skepticism and fears have been expressed, there are still the marks of a growing unity among Christians. Events are taking place among Christian churches now which fifty years or even five years ago would have been unthinkable. By the power of the Holy Spirit churches are beginning to overcome their selfishness and false pride, their isolation and defensiveness, their resistance to faithful change, and are discovering new dimensions of reconciliation with other Christians and new meanings of identification with the poor, the lonely, and the oppressed of the world. Admittedly this reconciling activity is partial, at times shallow and sentimental, but it is also deep and real, and often goes beyond mere cordiality. Some of those slow-moving, self-protective, divided institutions are showing the capacity to respond to the Spirit.

If we compare the experience of Pentecost with the experience of the contemporary ecumenical movement, we discover several marks of simi-

larity. These can instruct us in the uncharted future of our pilgrimage.

I

First, through Pentecost we know that unity of the Church is a gift of the Spirit. What makes unity possible, indeed makes it real, is the power and presence of the living Christ. When at the New Delhi Assembly over a decade ago the World Council of Churches adopted a statement which characterized the essential shape of a united church, they prefaced that description, saying: "We believe that the unity which is both God's will and his gift to his Church is being made visible as all in each place who are baptized into Jesus Christ and confess him as Lord and Savior are brought by the Holy Spirit into one fully committed fellowship."

The unity for which we pray is not something manufactured out of ecumenical good works, but is rather our coming to an awareness in daily life of a unity we already have, thanks to the oneness of the Father, Son, and Holy Spirit.

This fact has a liberating effect upon all our workings. It clarifies that the search for unity is not conditioned by a passing fashion, but is a permanent part of the Gospel message. The question about unity comes from the Lord Jesus Christ himself. Because unity is a gift of the living Lord we are also saved from the burdens of false standards of ecumenical success. We may experience obstacles, delays, even defeat in our ecumenical efforts. Our proposals may suffer from a swing in the pendulum of popularity and priority, but this does not stall the movement. Just before World War II Martin Nie-

moeller preached on the prospects of unity among the churches of Germany, which were then threatened not only by the historical differences of the centuries but also by the looming political crisis. Within all this uncertainty he proclaimed: "The unity of the Church, about which we dream again from time to time with prophetic longing, will not come to pass [nor be defeated] by this rise and fall of contemporary developments. We must hear that it is not a matter of our human plans and ideas . . . the important thing is that Jesus Christ—and He *alone*—is the Lord and Head of His Church and that He directs and rules His members . . . through the Holy Spirit." (*God is My Fuehrer*, pp. 242–243). We can be sure and confident in the emerging unity of Christ's Church because it is given by Christ through the Spirit. This is where the unity of Pentecost centered.

II

Second, Pentecost and our recent ecumenical experiences teach us to celebrate a unity which embraces rich diversity. Obviously God likes diversity. He created so much of it among those of us who bear his image. The Apostle Paul presses this point in the twelfth chapter of I Corinthians. Through the one Spirit God has given varieties of gifts, services and talents to members of the Church.

But Paul makes clear that these differing gifts of the Spirit are given by God for a purpose. Their purpose is not self-interest, and certainly not to become causes of quarreling or division. The gifts are for the strengthening and well-being of the whole Church. "To each is given the manifestation of the Spirit for the common good" (I Cor.

12:7). These diversities are intended by God to hold the members together in unity, each contributing to a shared life.

All this sounds very theological and technical until you begin to think about the ways congregations and churches have actually reacted. We see that some Christians live with genuine diversity, while others have counterfeit diversities—those used selfishly, in pride, those used in arrogance and separation. So much of the time American churches have celebrated the diversities among Christians, and then used them as the basis for divisions, to break fellowship with others. We have managed to justify our existing denominational divisions or the social and cultural alienations which plague our society. Yet the Bible accepts none of this. Indeed, those who understand the New Testament faith understand that division within the Church of Christ is a sin, and a denial of God's diversities.

Though it has been quoted often, I believe the classic judgment on church divisions came from the younger churches of Asia and Africa at a world missionary conference: "Division in the church distorts its witness, frustrates its mission, and contradicts its own nature. If the church is to demonstrate the gospel in its life as well as in its preaching, it must manifest to the world the power of God to break down all barriers and establish the church's unity in Christ."

III

There is our third clue from the event of Pentecost. The unity of the church is a sign that the brokenness of the world has been reconciled in one

body. It is not just the church that is broken but all mankind is sorely divided. Nation against nation, race against race, male against female, oppressor against oppressed, wealthy against poor. No one escapes some sense of estrangement and broken relations.

But—and this is the glory of the Gospel—all this hostility and brokenness can be healed and reconciled. And the church's life—reconciled and reconciling—is offered as a testimony, a sign of that promise.

Christian history tells of God's loving concern for all human beings. By his design the whole human family is a unity. We are a family of many different children, but with one Father. Therefore, we are "incomplete as long as a single one of our brothers [or sisters] remains an outsider and as long as we are unable to call ourselves, with perfect sincerity, a brother to all." (Michel Quoist, *The Christian Response*, p. 10).

IV

Finally, Pentecost offers us an ecumenism which is a joyous adventure. How desperately we need a sense of joy as we work for the unity of Christ's church and the unity of mankind. It will be a joy in the midst of struggle, arising out of disappointment, fear, and fatigue. The ecumenical calling is an ordeal of fire. But we are sustained in it all knowing that in the cause of unity and union we are engaged in a work far larger and grander than our short ministries and our brief lives. This is the joy of the Spirit.

Only last week in this cathedral we celebrated the life, death and resurrection of Duke Ellington, the majestic

musician, friend to kings and common folk. The week before he died in New York his annual Christmas card—which usually came in late Spring—came to my desk in Princeton. As always, it was a message of joy. The cover carried two words shaped in a cross:

L
G O D
V
E

Inside the greeting said:

Merry Christmas is Merrie,
Happy New Year is Happie.

You are Beautiful

Compounded with LUV and
Blessings,

And May Your Total Future be
the Greatest!

That was a touch of Christian hope, a touch of human fun, and a lot of joy in living for God. It is that which Pentecost offers us.

Whenever our yearnings for unity lead us to know Jesus Christ more deeply, we shall know the joy of the reconciled life and be able to communicate it to a world of anxieties and fears.

The church for centuries has prayed, and so may we today:

Veni Creator Spiritus. Yes, come, Holy Spirit, and make it happen.

Elijah at Carmel and After

Sermon by BERTRAM DEH. ATWOOD

An alumnus of Rutgers University and of New Brunswick Theological Seminary, the Rev. Bertram deH. Atwood was ordained a minister of the Reformed Church of America. He entered the ministry of the Presbyterian Church, U.S.A., in 1952 and served parishes in Englewood, N.J., Grosse Point, Mich., and Swarthmore, Pa. Dr. Atwood has retired to Old Lyme, Conn., and is a Visiting Lecturer in Preaching at Princeton Theological Seminary.

(The first in a Lenten Series on Great Passages from the Bible)

1 Kings 18 & 19

The story of the prophet Elijah at Carmel moved me very much as a child. Every night after dinner my father read from Hurlburt's "Story of the Bible," and I have been grateful ever since because the Bible became then for me a living book around that table. From the first hearing, however, I had problems with the incident on Mt. Carmel, primarily because when Elijah's God had proved himself more effective than the pagan gods (the Baalim), he said, "Seize the false prophets of Baal," and they brought them down to the brook Kishon and killed them there.

Twenty-two years ago I became a Presbyterian; and when I was examined by the Presbytery as to my theological soundness, I was delayed for four hours while the fathers debated whether my interpretation of this particular story was orthodox enough. I almost didn't make it! I held to the point that Elijah's killing of the false prophets was wicked and indefensible. I maintained that Elijah had prostituted religion by taking into his own hands what should have been left to God.

I.

The point of the contest on Mt. Carmel is that one religion is not as

good as another. Religious differences do matter; and the God of Israel is not just one God among many. The people of Israel had been tempted to take over some of the more interesting aspects of the religion of the Canaanites, into whose land they had moved. And Elijah protests:

"How long will you go limping between two opinions? If Yahweh is God, follow him; but if Baal, then follow him."

I don't think we can understand the Old Testament until we see that it was written to show that religion is not a smorgasbord, choosing a little of this and a little of that. The Old Testament is from beginning to end the story of Adam (Everyman) who seeks an easy faith and a religion with simplistic answers. . . . and how Yahweh pursues like the Hound of Heaven.

The story of the conflict between Baalism and Yahweh is a case history in the possibilities of health and pathology in worship. People try to water down their faith. They say, "I don't get anything out of my religion; guess I'll try another." Or, "I want religion that makes me feel good." The Old Testament insists that God isn't around for our convenience, or to promote good feelings.

Baalism made people feel good. The gulf between God and man was leveled out of existence. The god of the bull image, the god of wine and fertility rites—this was the god who fulfilled personal needs, gave a sense of ecstasy. The needs and desires and passions of the worshippers were the raw material. Baalism said, "I'll give you satisfaction, warm your feelings." It took man as he is, and made him feel relaxed and okay in tune. Baalism is worship reduced to the level of the worshipper.

Yahweh-God, on the other hand, did not start with giving people what they wanted. Worship was centered on the God who had made a covenant. The appeal was not to the feelings but to the will. Man's intelligence was challenged. He was to act responsibly, ethically, neighborly, in order to penetrate the common life with the justice of God. It was far from good feeling or an escape hatch.

It's important for us to see the difference. Worship in the Bible is not a description of one's feelings but a response to the will of God for community. It was concerned with the will of God whose ways stand over against our ways. It was not concerned with the blind life-force in nature which can only be felt or absorbed. Biblical worship is not a description of experience but a response to God's loving act of liberation. Of course people can say, "I can have a worship experience on the golf course." What that means is, I can have feelings that remind me of beauty or the garden of delight. The religion of Israel, however, makes demands, whether we feel like it or not. Elijah saw that Baalism was a threat because it did not look to God to act out in history how we are to respond. It helped

people only to withdraw from the tough decisions which a just and responsible community must take. The counting house and the court house were where God would act, not just in some tea-house of an August moon.

No, one religion is not the same as another—and tolerance can be the worst enemy of true faith. Martin Luther knew this when he was willing to go to trial to make the difference clear: "Here I stand; God help me . . . I can do no other."

II

But it is dangerous and idolatrous to assume from this that we have the inside track and have to defend God. God is able to take care of himself—and more than that, God seldom makes the judgments we do. I shudder to think of the things people have done in the name of God. Calvin in Geneva has Servetus burned at the stake. Catholics carry on a bloody Inquisition. In Salem there were witch-hunts, as there still are by those who fill FBI files with anonymous and false charges.

In Elijah's case, he was not content to let God conclude the contest. He wiped out his enemies. He couldn't trust God to deal with enemies, for he wanted neat solutions. It never dawned on him that God's love for Israel was a love that took risks, included enemies, and shaped the future by love and love alone. He didn't know that love must be shared with the undeserving and even those who oppose you. *Elijah wanted to prove the superiority of his God.* He wanted to show him off, make him clear, have him act as a decent God should. God for Elijah was the God who could light the fire when the

god of Baal and his prophets stood by helpless. He taunts them:

"Perhaps your God is musing, or is on a journey or perhaps he is asleep and must be wakened."

Isn't it our trouble that *we think of God as the God of big deals in the past?* He sent plagues to wipe out Egyptians, helped a bunch of slaves to establish superiority by force in Canaan, sent by the Assyrians running, and set up in this green and pleasant land a people to be proud bearers of a flag. The only way people will know about God is if he shows us who he is by mighty deeds and earthshaking events. Perhaps so!

III.

So a lot of us end up like Elijah—sore and bitter and depressed. We say, I tried; I did all that I thought God wanted, and look where it got me! Why doesn't God do something? Sometimes this means: Clout our enemies, bring nations that oppose us into line, take care of food shortages, stop our worries about escalating prices and dread diseases. When will we ever learn that God is not to be found only or at all in the big noises or natural events?

At long last God came to Elijah:

"'Not in the wind, nor in the earthquake, nor in the fire. . . .' After all these came 'a still, small voice.' And the Voice asks, 'What are you doing here, Elijah?'"

The still small voice is not . . . is not . . . *conscience*. After all, conscience depends on what it is tuned in on. For conscience sake men have turned history into an inferno. The still small voice comes not to confirm our prejudices. It comes to contradict our

reading of events with a hope-filled and renewing forgiveness. It says, as it did to Elijah, as it did to Abraham and Jeremiah, "What are you doing here?" It chides us for our deafness to God's footsteps now, and makes us forego self-pity and quiet desperation.

During this week when we have celebrated the birth of Lincoln, we remember that religious folk thought Lincoln knew little about religion. The fact is he knew something better: he knew God. It wasn't the people who talked and wrote so busily as to what God wanted Lincoln to do; it was this lonely man who heard the still small voice and arrived at the point of hearing:

"If God wills this terrible war as the woe due to those by whom slavery came, still . . . with malice toward none, with charity for all, with firmness in the right, as God gives us to see the right . . . let us . . . bind up the nation's wounds . . . and do all which may achieve a just and lasting peace for ourselves and all nations."

IV.

The reason why I think we must wait for the still small Voice is because at last "One greater than Elijah" came and suffered at the hands of friends and enemies, refused to bring fire down upon the Samaritans, took the way of the Cross. Whatever else we say about the Resurrection of Jesus, this is central: *suffering love and patient endurance are the heart of reality, are backed up and at last made victorious, are a foolishness that alone makes sense.*

Frederick Buechner, who for my money is America's greatest contem-

porary novelist, tells how on the spur of the moment he went to church one Sunday, though he was not a church-goer. The preacher said that the Kingdom of Jesus was real, and that Jesus was crowned in the hearts of those who believed him. He said the coronation of Jesus took place among confession and tears—and then, he said, “Jesus is crowned by tears and great laughter.” Buechner writes about it, “At that phrase, ‘great laughter,’ for reasons I’ve never understood, tears leapt from my eyes as tho’ I had been struck in the face.”

Suddenly Buechner heard—and strangely obeyed. He went to Union Seminary in New York to learn more about the still small Voice. He was ordained a Presbyterian minister—and now uses the novel as his pulpit. In his latest, *Love Feast*, he tells the story of Bebb, an evangelist, rough, corny, uncouth, erratic and sinful—but trying to live like Jesus. Bebb goes to Princeton after many failures—and finds refuge in the home of a wealthy lady—and on Thanksgiving Day he goes out into the streets of Princeton to bring in people to the feast (as in Jesus’ parable)—strange and dirty people, a prostitute, a hippie or two, the people with nowhere to go on Thanksgiving Day. And these people latch on to a bit of Bebb’s love of Jesus (since obviously Bebb really loves them) . . . and a revival starts in Princeton; the campus is taken over and people flock to the love feasts. Things get out of hand and Bebb is

called before the Professor of History who is in charge of campus activities. The professor (all polish and knowledge) says to Bebb at last, “Religion is a lot of crap. . . .” And Bebb telling about it later says, “Preachers aren’t supposed to know about words like ‘crap’ and the professor thought he was throwing me a curve; but I said to him, ‘You think I don’t know about crap? It’s all over the place, not just in religion. It’s in your high-class Princeton college, it’s in big business, it’s in the WCTU and your N-double-A’s and your civil rights parades and your hard-hat flagwavers. And it’s in me, too. So you ask me, Where’s God? And you expect me to tell you he’s squeezed into those books on your shelves or out there in the Milky Way. Or catching forty winks till the next church service. I’ll tell you where God is; he’s in something no bigger than a head of a pin starting to inch up out of the stink—and God sent his only Son down there into the crap with the rest of us so that something green could happen—something small and green and hopeful. You know better than to call religion crap. You’re just letting on to be smart.’ ”

I think sometimes it’s religious language and religious people who get it all pigeon-holed and polished and programmed. But God has a way of breaking out and into—and in the still, small Voice (like roots of a tree cracking a heavy wall) this “Hound of Heaven” tells us who we are:

I fled Him, down the nights and down the days;
I fled Him, down the arches of the years;
I fled Him, down the labyrinthine ways
Of my own mind; and in the midst of tears

I hid from Him, and under running laughter. . . .
But with unhurrying chase,
And unperturbed pace,
Deliberate speed, majestic instancy,
They beat—and a Voice beat
More instant than the Feet—
“All things betray thee, who betrayest Me.”

The Sunny Side of Doubt

Sermon by GARTH M. ROSELL

A native of Rochester, Minnesota, the Rev. Garth M. Rosell is a member of the faculty in the Department of Church History, Bethel Theological Seminary in St. Paul. His degrees are from Wheaton College (A.B.), Princeton Theological Seminary (M. Div. & Th.M.), and the University of Minnesota (Ph.D.). Dr. Garth is the author of numerous articles and reviews and has presented papers before several historical societies. This sermon was given in Bethel Seminary Chapel.

For many of us, I suspect, the word “doubt” carries negative—if not downright unchristian—connotations. After all, is not Christianity a matter of faith rather than doubt, of belief rather than unbelief? By faith, we read in Hebrews, Abel offered a better sacrifice than Cain. By faith, Enoch was translated into heaven. By faith, Noah built an ark. By faith, Abraham and Sarah had a child. By faith, the walls of Jericho fell. And, as the writer continued, time does not allow us to talk of Gideon or Barak, of Samson, Jephthah and David, of Samuel or the prophets, all of whom by faith conquered kingdoms, administered justice, shut the mouths of lions, quenched the fury of flames, escaped the edge of swords and routed foreign armies. Christianity is rooted in faith. Our Lord calls us to faith. The Church runs by faith. The Bible reminds us of faith. Our own hearts yearn for faith.

But what of the doubter? What of those who wrestle with skepticism? What of those who struggle with unbelief? Is there a place for them in the Kingdom? Or more correctly, is there a place for us in God’s Kingdom? Is the future dark, or to borrow a phrase from Alfred Lord Tennyson, is there “a sunnier side to doubt?”

This is an important question. At least it has been a significant one for

me. For through the years of my formal education, and indeed since that time, I have been regularly visited by doubts. While faith has come, it has never come easily. Always there has been the backward tug of unbelief. The continuing presence of doubt, moreover, deeply troubled me. Perhaps it would not have been so worrisome had it not been for the fact that I had long considered doubt as something which was totally inappropriate for the believer. Doubt was to be avoided at all costs. Ever the adversary, I was convinced, unbelief would invariably lead its victim down the path to destruction. So it was that I continued to struggle not only with the questions which had raised the doubts in my mind but with the presence of doubt itself. So too, I continued to search for some point of reference which might help me out of my plight.

It was then that I discovered Thomas, the one called “the doubter.” Oh, I had known about Thomas before, of course. From my youth up, I had been taught that he was one of the Twelve chosen by our Lord himself. I knew that he had been with Christ for three years. I was aware that he had heard the Master teach and had been an eyewitness to his ministry. He had seen the withered arm made whole. He had watched the lame man leap from

his pallet. He had witnessed the blind receive sight and sinners forgiven. He had even watched the dead raised to life anew.

Yet, when his closest friends, the disciples with whom he had lived and worked for three years, told him that they had actually been with the Risen One—proclaiming that they had seen him with their own eyes, that they had talked with him, that they knew him to be truly alive—Thomas resolutely refused to believe. “Unless I see the nail marks in his hands and put my finger where the nails were,” Thomas responded, “I will not believe it.”

Here was a man after my own heart. Here was someone with whom I could identify. Consequently, I began to explore his life with new zest and excitement. I soon discovered that he had probably had an identical brother or sister, since Thomas is not a proper name as such but simply means “twin.” This fact struck me as particularly appropriate to my situation, especially so since no scholar had been able adequately to identify the twin. I found it convenient to place myself, symbolically at least, in that slot as a kind of latter-day brother of Thomas.

Of more importance, of course, was what I learned about the character of Thomas as reflected by the writer of the Fourth Gospel. Thomas on those pages came across as a courageous and honest person. In John 11, for example, after Jesus and the disciples had received word of Lazarus’ illness, the Master suggested that he would have to return to Bethany in Judaea to be with the family. The disciples, perceiving the danger of such a journey, evidently tried to talk Jesus out of the project since there was a

good chance that he would be stoned to death if he tried to return. Yet, even in the face of that possible peril, a courageous Thomas could say, “Let us also go, that we may die with him.”

Furthermore, Thomas seemed to be an honest person. Do you recall the opening verses of John, Chapter 14? Jesus there is telling the disciples about his Father’s house and in so doing suggested that his listeners knew how to get to it. Responding quite candidly, Thomas openly admitted that he for one did not have the foggiest idea of where it was. This characteristic has, interestingly, led some scholars to conclude that Thomas was not very bright. Indeed, in the article on Thomas in the *Interpreter’s Dictionary*, the writer speaks of his being portrayed in the gospels as “a deeply devoted, but somewhat dull, disciple.” Such a conclusion, however, is not without its redeeming qualities, since the writer continued by suggesting that Thomas’s “lack of understanding provided Jesus with opportunities to disclose the truth more fully.”

I

What has fascinated me most about Thomas, however, is his tenacious refusal to pretend that his doubts did not exist. He simply would not fake a false belief. This was an important discovery for me, for it opened a whole new world of thought and it liberated me from an almost paranoid fear of doubt. I had long seen the Bible as a book of faith, as indeed it is. Never before, however, had I noticed how much room it allowed for honest doubt. I began to look at Bible personalities in a new way. I listened, for example, to Jeremiah, the great prophet of God, as

he cursed the day he was born and called God "a deceitful brook" whose "waters fail." I heard Gideon cry out, "If the Lord is with us, why has all this befallen us." And there was a Psalmist who wrote, "My tears have been my food day and night, while they continually say to me, where is thy God?" There was the writer of Ecclesiastes, saying "Vanity of vanities, all is vanity. . . . That which befalleth beasts as one dieth, so dieth the other: yea, they have all one breath; and man hath no preeminence above the beasts." "I cry unto thee," said Job, "and thou dost not answer me." And I heard the troubled father who brought his epileptic son to Jesus, who when Jesus asked if he believed that he could heal his boy answered, "Lord I believe, help my unbelief." Even our Lord, as he hung upon the cross, cried "My God, my God, why hast thou forsaken me? Why art thou so far from helping me?"

The beautiful truth is this, brothers and sisters who struggle with unbelief, there is room in God's Kingdom for doubters too. There can, by God's grace, be a sunnier side to doubt.

By making such an affirmation, however, I do not want to be misunderstood. Doubt can be destructive: it can sap our energies; it can fragment our lives; and it can make us crusty and bitter people. But that need not happen. For doubt can be a constructive force in the life of the Christian. It can provide both the occasion and motivation for a stronger faith.

I was first introduced to the constructive possibilities of doubt while a student at Princeton Theological Seminary in a class taught by Professor Seward Hiltner. For the believer, I recall his suggesting, life is

always lived in tension. It is as if we are placed on a line between two poles: faith and doubt. Although we set our faces steadfastly, like a flint, toward the pole of faith, we will continue to feel the backward pull of doubt. Furthermore, such tension is both healthy and useful. It can become the occasion for a more mature faith.

In short, doubt operates something like an alarm clock. When it rings in the morning, it can be greeted in a variety of ways. One can, for example, put it under a pillow and pretend it is not there. In terms of doubt, this is a kind of denial. Unfortunately, however, a faith which denies doubt usually remains immature and often becomes brittle. As Robert Browning phrased it, "You call for faith; I show you doubt, to prove that faith exists. The more of doubt, the stronger faith, I say, If faith o'ercomes doubt."

One can also attack the alarm and seek to destroy it. During my Freshman year of college, my roommate and I slept in bunk beds: he on the bottom, I on top. Each night before retiring, he would set the alarm on his little round-faced clock and place it on the floor by the bed. On one occasion, after both of us had arrived home rather late, he set his alarm to wake us in time for an early class. The following morning, however, although the alarm went off there was no apparent response from my roommate. After what seemed like an interminable period of time I rather groggily looked over the side of the bunk just in time to see his rather meaty hand reach out, grab that little clock and throw it with all his force against the far wall of the room. As the alarm fell silent on the floor, my roommate rolled over and went back to

sleep—and so did I. When we awakened some time later, I remembered the incident only hazily and Dave did not remember it at all. But there was the evidence lying on the floor. His method of handling the alarm that morning was effective, none could doubt that, but few I suspect would label it very mature or constructive. The same might also be said for this approach to doubt.

One can, as a third alternative, simply fluff up the pillow, lean back and enjoy the sound. In the realm of doubt, this is perhaps the most dangerous option. For when one becomes preoccupied with doubt itself, like the ringing of the alarm, it becomes a style of life. Unchecked, it can make one a cynic—a professional full-time doubter, a person more fascinated by doubt than by the questions which produced it.

II

Happily, these are not the only options open to us. For one can also turn off the alarm and get up. After all, this is what alarms are for. This, likewise, is what doubts are for. In short, they can serve to awaken us to the need for re-examination of our affirmations, so that through Bible study, conversation, careful thought and prayer, we can arrive at stronger faith. Harry Emerson Fosdick of New York City's Riverside Church captured this sentiment in one of his most powerful sermons, "On the Importance of Doubting your Doubts." "There are only two ways in which we can possess Christian faith," Fosdick declared. "One is to inherit it, borrow it, swallow it without question." The other is to fight for it, to doubt until you come to faith. Indeed, he concluded, you must "doubt even

your doubts," until you arrive at belief.

I am convinced that this process can take place in the Christian's life. Indeed, it has taken place in my own. Let me illustrate. During the mid-60's, my wife's mother contracted a form of cancer. Naturally, we were all very concerned. Mom was an active woman, deeply committed to Christ. With an earned Ph.D. in French Literature, she had taught on the faculties of a number of institutions from the little all-Black Knoxville College in the Southeast to a burgeoning San Jose State College and University of Southern California in the West. Furthermore, she was President of America's oldest women's missionary society in existence, a society which operates medical, educational and evangelistic programs in India, Pakistan and Japan. She also taught regular weekly Bible classes among many of the well-known families of Long Island, training other women to do the same. In short, she was a truly remarkable woman.

So we prayed that God might spare her—and he did. After an extensive series of treatments, the doctors pronounced her fit and well. Shortly thereafter, she and Dad, who had recently retired as President and Chairman of the Board of a large food manufacturing company, announced that they planned to go to live and work in what she called her "beloved India," he as part of United States Aid for International Development and she as President of the Women's Union Missionary Society. You can imagine the family's delight. At last, they were both free to do what for many years had been only a dream. We all bid them bon voyage with great joy.

Scarcely had they gotten settled in

Delhi, however, when Mom was struck with a new form of cancer. She was rushed to a German hospital for surgery. Subsequently she was flown to the Mayo Clinic in Rochester, Minnesota, for further diagnosis and additional surgery. Finally she arrived in Bethesda Hospital in St. Paul, Minnesota, so that she could be near her family.

Once again we prayed for her healing. This time, however, God did not intervene. We were with her at the hospital when she died. Her death took us by surprise. My wife and I had believed that God would heal her. It just seemed so senseless that one so productive should be destroyed. It seemed, in Karl Jung's words, like "a period had been placed before the end of the sentence." Yet, as our family went through the process of grief together, through those stages which Elizabeth Kubler-Ross and others have so sensitively described—from denial and isolation through anger, bargaining and depression—we discovered that the very doubts which Mom's death raised for us became themselves the vehicles for an increasingly mature faith. That reality became apparent to us in two specific ways.

We were, in the first place, told by some that it must have been God's will that Mom died. After all, since God is in control of everything, it must have been a part of his eternal purposes. Consequently, we should not only accept Mom's death as from his hand but also thank him for it. Needless to say, such a perspective raised serious doubts in my mind. This sort of God was unknown to me. So it was that I was forced to renewed study of the Bible and prayer. Out of these exercises, over the months, emerged some

perspectives which have stabilized my faith.

Among them was a great truth: death is not God's will; death is not a friend; death is the enemy. Indeed, death invaded the world through man's sin and rebellion. It is part of the evil structure of a creation which is groaning in its bondage. And though the Kingdom of God has broken into our world in Jesus Christ—the Word who became flesh and dwelt among us—whose coming brought portents of what is to come, yet only in the final consummation will the final enemy be destroyed. Only then will the "not yet's" of our experience become the great "already" of God's promise. As the Apostle Paul phrased it in his letter to the Corinthians, when the end comes, Christ will deliver "the kingdom to God the Father after destroying every rule and every authority and power . . . and the last enemy to be destroyed is death."

The cancers of life destroy our families. The evils of this age decimate our friends. And rightly we struggle against them with every ounce of energy at our command; for they are not the products of God but the works of the Evil One. Oh, it is true that God can bring good out of evil, as he does. It is true that God stands with us in the midst of loss, as he has. It is true that we are to give thanks to God within every circumstance, as we do. Yet, we need not thank God for evil. Indeed, it would be blasphemy to do so. For death is our opponent and though it wins many battles now, it shall someday be defeated. So I do not shake my fist at God. I shake it at the Evil One. My doubts led me to faith.

There is more. Shortly after Mom's death, a well-meaning Christian told

me that she need not have died. If only our faith had been sufficient, he remarked, she would be with us today. Such an attitude, I suspect, is widespread today. Recently, in reading Joseph Bayly's little book, *The View From a Hearse*, I came across it again. The Baylys, who have lost three sons—an infant following surgery, a five-year-old with leukemia and an eighteen-year-old following a sledding accident—received a letter from their sixteen-year-old daughter while she was attending a Christian camp following the death of her older brother. In the letter she quoted the following comments from the camp minister: "Your brother need not have died, if your parents had only had faith for his healing. It is not God's will for one to die before the age of 60." Obviously in deep struggle with his own feelings, Joe Bayly simply added these words: "I thought about one who had died in his early 30's, one who loved children enough not to hurt them."

In his mercy, God can and does heal people. But he does not always intervene. All the faith in the world, I am now convinced, would not have kept Mom with us. The Enemy had won his victory. But the loss only served to strengthen our resolve to do battle with him more vigorously in future years. Out of doubt had come a more mature and more militant faith.

III

What does all this mean for us today? Well, I believe it can mean a great deal to those of us who count ourselves among the descendants of Thomas. It means, for example, that we need not fear our doubts. We need not deny them or run from them or

seek to destroy them. Rather, it means that we can make use of them. It means that we can find in our doubts the very channels we need for re-evaluating and renewing our faith.

So I say to those of you who have doubts about the Church of Jesus Christ—about its preoccupation with wealth and status; about its unequal distribution in the world; about its frequent blindness to injustice and pain—do not despair. Use those doubts as a catalyst for change and as an encouragement to belief.

And I say to those of you who have doubts about "the faith once delivered to the saints"—about the authority of the Bible; about the character of the creeds; about the trustworthiness of Christ—do not give up. Doubt even your doubts until you arrive at faith.

And I say to those of you who have doubts about yourselves—about your ability to serve the Church of Jesus Christ; about your sense of call into God's service; about the direction your life is taking—do not lose heart. Use those doubts to come to renewed confidence in your own worth, remembering that you were created by God and are valued by him, that you are part of the body of Christ and are needed and loved by all the family, and that you have been given special gifts to invest in the work of the Kingdom.

Remember Thomas? He was the one called "the doubter," and rightly so, in a sense, for he refused to say he believed when he did not. Yet, he might well be called "the believer." Do you recall that when Jesus returned to the disciples for a second time, he singled out Thomas and said to him: "put your finger here," Thomas, "and see my hands; and put your hand out, and

place it in my side; do not be faithless but believing." In response, falling on his knees, Thomas cried out: "My Lord and my God."

According to the apocryphal *Acts of Thomas*, that "believing disciple" carried the good news to the very tip of India. I have stood on that little rise outside of Madras where the Christians of South India believe St. Thomas was martyred for his faith. If this legend is true, and I like to believe

it is, then it means that Thomas traveled perhaps farther than any of the others in spreading the faith and that he was willing to die for his convictions. The doubter had become the believer.

That, my friends, is good news. Doubt can have a sunnier side. Modern-day Thomases can come to faith. Doubters, like many of us, can cry out with confidence in God's mercy and justice, "Lord I believe . . . Lord I believe, help my unbelief."

Evil, Freedom, and the Future

by FREDERICK SONTAG
and JOHN K. ROTH

This article comes out of a larger study of the interplay of culture and religious life in America, called "Liberation: The Gods of Revolution." Professors Roth and Sontag are teachers in the Department of Philosophy at Pomona College and Claremont Men's College, Claremont, California, and authors of many books (Roth, seven; Sontag, ten) and articles in scholarly and professional journals.

*"I am Yahweh, unrivaled,
I form the light and create the dark.
I make good fortune and create calamity,
it is I, Yahweh, who do all this."
Isaiah 45:7 (The Jerusalem Bible)*

*"Every time I look at you I don't understand
Why you let the things you did get so out of hand
You'd have managed better if you'd had it planned."
Judas, in Jesus Christ Superstar.*

Evil's trademark now includes the label "Made in U.S.A." A new and deepened realization of that fact gives us Americans difficulties in thinking about God which our highly optimistic self-images rarely posed before. If the "New World" we explored and then developed had turned out to be without defect, God could meet us in church in a happy spirit of mutual congratulation. Instead, destruction lurks in the shadows, and it seems as dangerous for God to be on the streets of American cities after dark as for the average person. Once we hoped that our devils-in-residence were only temporary visitors and that they would be driven out as fast as we could get on with the task of building a great society. The process of "civilizing" America, however, has given birth to new plagues rising from within the multi-faceted depths of the heterodox American soul. When we experience this agony, God does not spring forth immediately to help.

Americans have never been unified by ties to one church, since religious life is pluralistic and many participate in none at all. Still, once we moved beyond our formative revolutionary battle, many came to share in a "civil religion" which still remains alive. Officially, Americans separated the church and the state, but in their minds God remained very much involved in national life ("In God we trust"). Seen as an instrument of God's will, the country felt called and destined to carry out a world mission based on values such as those asserted in the Declaration of Independence and in the Constitution.

God's judgment and wrath might fall on us when the country strayed from those noble aims, of course, but a close bond was felt between God's will and the best American goals. Where they were faithfully pursued, it was assumed that life would flourish, and when this did occur we tended to interpret it as an Old Testament-style evidence of

God's special favor. Except in the context of Civil War, the experience of God's judgment has always been rather muted in this American civil religion. Even when adverse judgment did occur, it was interpreted as God correcting us so that we could get on with the agenda of permanently overcoming every obstacle in the way of human fulfillment. Our civil religion, then, was both a symptom of and a driving force behind the distinctive American optimism which has alternatively bemused, baffled, and angered most of the world.

We usually thought that our virtues and good deeds would keep God near us. Now that the permanence and depth of evil in our midst is more profound, our traditional civil religion is threatened with eclipse no less than many ecclesiastical institutions. Its flaw is that it fails to take failure sufficiently into account. It has overlooked our weakness and the unyielding conditions present in all existence that thwart our best efforts and our strengths. True, America's developed civil religion contains some themes of judgment and idealism we would lose at our peril, but the task now is to place this in a framework more sensitive to negative powers.

Of course, evil might be easier without God. Attempted discussion with him certainly makes that option attractive just because evil calls his nature into question, too. So if we could get rid of God at this point in American experience, perhaps it would be simpler to continue our pleasure-seeking ways. But even that effort is threatened by scarcity, disease, and pain—not to mention the sheer emptiness that can loom up unexpectedly.

The issue, then, is whether conditions now force us, even against our will, to come to grips with the nature and sources of evil, thus leading us back to reflect on God. On the other hand, a return of simple emotional piety, which has surfaced in contradiction to predictions that modern man had outgrown such primitive religious attachments, does not solve every problem. The fact that some persons report God's presence, guidance, and love as a strong factor in their lives just now—this adds difficulties to an account of evil and God, and makes it all the more urgent as well.

Recent revivals of biblically-oriented, emotionally-charged religious expression followed the announcement by American theologians of the "death of God." The latter was not an easy concept for Americans to cope with, because we did not fully understand that death might be a natural process for our particularly easy conceptions of divinity. But ideas of God do lose their effectiveness when experience shifts, so that to feel the "death of God" (i.e., in terms of our understanding of him) is actually an important, if painful, factor in human understanding and maturity. Among other things, it tells us that we may be dealing with an independent God, one who is capable of leaving us and disappearing for a time. That experience requires some corrections in native American optimism. We did not mind the wilderness so much, but we did not really suppose that God would leave us there alone—especially now that our country has so little physical wilderness left.

Freedom has been a central concern and value in America. Quite rightly, we

accepted freedom as a good to be cultivated and much prized. Today, we rediscover that freedom has its dark sides as well. It is a source of evil as well as good in our own actions, and we sense that even God's freedom is part of the burden that we must bear. Could we admit that either God or man is bound to take the course of action our history reveals, destruction and pain might be easier to accept. The American experience, however, has always emphasized that a wide range of possibilities and options is open. This perspective leads us to feel that even the universe itself does not have its structure or detail by necessity. To think of God in this way may make it more traumatic to accept evil, just because we feel that everything could have been programmed differently and more advantageously. When we face ourselves and acknowledge responsibility for our actions, the destruction we cause is not easily excused. The same must hold true for God.

If we did not prize freedom and openness so much, a theodicy might not be so difficult to construct. God and man could both simply appeal to unalterable necessity. We might protest the absurdity of such a situation, but necessity would put an end to the discussion. Of course, an emphasis on freedom and contingency does not guarantee full rationality to existence, but it may force us to understand why one course emerged rather than another, whereas this accountability is closed off when the appeal is made to necessity. If the structure and details of the world were not absolutely determined in advance, then we are left to wonder how and why this particular set of events has come into being. We

know that human actions and decisions account for the results, but they do not completely explain all that troubles us. "Nature" alone does not do the job of structuring human life either. It is a component of the problem, since nature as given to us could have been organized differently.

Existence, freedom, and evil combine to push us toward confrontation with God if we do not ignore them. If our freedom is a cause of much of the world's pain, God's freedom is likely to be one source of evil and suffering too. That conclusion leaps up at us unless we are willing to rest content with a finite, limited-but-good God who seemingly would not have created this world and who evidently lacks the power to guarantee the noble intentions that characterize his innocence. Paradoxically, a God of evil as well as of good seems to be our best hope. Human weakness is too apparent, and the negative factors are too strong to allow much confidence in a simple God of pure intentions. Only a God himself implicated in evil, then, would seem to have power sufficient to reverse and transform the conditions that plague the world.

In the face of evil and suffering, some have thought the best response to lie in an inner self-transcendence achieved by mysticism. Yet again, an American sense of freedom and responsibility makes us restless with anything but a direct answer, a divine accountability. The difficulty stems from the fact that our typically American desire for a quick solution, a practical and pragmatic analysis, is likely to be stymied, because God's action in inflicting evil is not explainable except in terms of some

theory outlining his nature. An acceptable view of this kind is not easy to come by. But our past involvement in religion should not let us off so easily, and the importance of new reflection on God's nature as a dimension of self-understanding may prove to be a very pragmatic avenue.

Many, perhaps most, Americans have discarded early colonial idealism and its original notion of a God who brought us here for a special purpose, but that alone does not end the dilemma. That is, as we deny these traditional ideas of national religious purpose and a supportive God, neither a disillusioned rejection nor a purely secular attitude rings altogether true. American life is not completely corrupted and hopeless, nor is it unanimously concluded that God has deserted everyone to lead "the good life." Explanations that are purely naturalistic, secular, or pessimistic do not account for the full range of our experience. The idealism and religious zeal which still remain in the American soul force us to try again for a concept of God which fits the positive as well as the evil sides to our life.

American encounters with evil and suffering did not have to be exactly as they have turned out today. The results are rooted partly in our freedom and point back ultimately to God's responsibility, although not in a deterministic sense that would rob us of our share of freedom. The exact details, then, are not God's doing, except in the sense that he clearly permits life to develop as it does when he is not required to do so. He seems to have desired—again without necessity—that negative forms of human experience would emerge as highly probable if not

inevitable. In a way, then, we might wish to hold God guilty of criminal negligence and criminal intent. At the same time, God may aim to use every negative event as a factor in a totality of experiences—individual and communal—which stretches beyond present history. This transformed existence would have a depth of understanding and sensitivity in a life that each one of us can call good and satisfying. Of course, it could be argued that such a state could have been achieved by God without putting us through the horrors of this present world. Given the freedom and power ascribed to God in this theory, that would be true. Our suggestion, then, is that God may place value on the actuality and intensity of experience itself, even where the result is negative in character.

Following this approach to theodicy, the problem left to each person is to understand *how* his personal encounters with evil and suffering could contribute to a renewal of life. To do so becomes extremely difficult because our experience of evil is often so acute that it blots out all reflection on its significance. Sometimes people are hit so hard that they can do nothing but suffer to the point of exhaustion and death. Indeed, these experiences can occur on such a large scale—as the Nazi holocaust symbolizes—that even their reality becomes all but incomprehensible. Thousands are drawn to visit Dachau today only to stare in mute disbelief.

We can understand how some encounters with evil might educate us and even possibly change us for the better, but, with the harshest and most brutal aspects of life, this is difficult to discern. The only way that such events

could even begin to be justified would be for God to transform us all—victim, persecutor, observer, and perhaps even himself—so that pain, guilt, and outrage are both purged and healed. To accomplish this, God will truly have to make all things new, which is the promise given in the New Testament. Even in this case our conclusion—short of divine deception—cannot be that each event was necessary. Our spirits will have to be calmed so that we can find peace in spite of past horrors that did not need to be.

The freedom of God is finally the origin of all evil, but it is also a possible source of healing—that is the paradox around which a contemporary vision of God forms. God puts us in wilderness conditions and allows us to build our own fires of hell, in order for us to discover what we are made of as a prelude to his own revolution in creation. He

could have done everything differently and less destructively, and we hope that he suffers with us when he feels the impact of the horror which his own decisions have unleashed and could have prevented. If he responds to the pain which his own creation inflicts, he may be moved to overcome it. The world gives relatively little indication that God wills this to happen in our present experience. For now, his intentional harshness seems not to give way very far to a compassion produced by man's suffering. But religious hope for the future counts on the fact that this love may yet be the dominant characteristic of God's relations to us and in our relations to each other. Then—and only then—can all of us try to sing Mary Magdalene's *Superstar* counterpoint to Judas: "Everything's alright, yes, everything's fine."

Lonergan's Latin Theology:

Résumé and Critique

by JOHN CARMODY

BERNARD Lonergan's *Method in Theology*¹ proposes a new design for understanding Christian faith. Based on the cognitional theory of *Verbum*² and *Insight*,³ it prescribes eight functional specialties that would divide the theological enterprise and collaborate in it. As too few readers of *Method in Theology* know, however, Lonergan has done more than prescribe how theology ought to be done. In a number of relatively obscure studies, he has himself done theology—been not just preceptor but performer. As performer, Lonergan's most extensive works are four Latin treatises, two in dogmatic theology and two in systematic theology. Insofar as these Latin works adumbrate and concretize what *Method in Theology* prescribes, they offer a useful tool for its evaluation.⁴ Insofar as they comprise a large (fourteen hundred page) portion of Lonergan's corpus, they should figure seriously in the estimate of Lonergan's overall achievement.⁵ For these two

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reasons, I offer a brief résumé of the Latin works and then a short critique.

Résumé

Lonergan's four Latin treatises are *De Constitutione Christi Ontologica et Psychologica*, *De Verbo Incarnato*, *De Deo Trino, I: Pars Dogmatica, II: Pars Systematica*. They all stem from his teaching at the Gregorian University in Rome, and they are published by that University's Press, in various editions, from 1956 to 1964.⁶ The latest editions of all four, used for this study, appeared in 1964.

De Verbo Incarnato and *De Constitutione Christi* form a doublet of dogmatic and systematic Christology. The two volumes of *De Deo Trino* form a doublet of dogmatic and systematic trinitarian theology. Obviously, then, Lonergan's Latin works relate to the sixth and seventh functional specialties described in *Method in Theology*.⁷ They are performed specimens, from his own hand, of what Lonergan has realized in "doctrines" and "systematics."

In style and format, the Latin works are scholastic. They are structured by theses, developed by syllogisms. There is a proposition, the explanation of its terms, arguments for the major and minor assertions entailed, and defen-

¹New York: Herder and Herder, 1972.

²Notre Dame: University of Notre Dame Press, 1967.

³New York: Philosophical Library, 1957.

⁴Lonergan was working on theological method as early as 1962. These Latin works therefore must have been in dialectic with his developing methodological notions. See David Tracy, *The Achievement of Bernard Lonergan* (New York: Herder and Herder, 1970), p. 275.

⁵For an estimate of Lonergan as theologian, they should figure more seriously than Tracy's treatment (*op. cit.*, pp. 183–205) allows.

⁶For relevant bibliography, see Tracy, *op. cit.*, pp. 270–278.

⁷See pp. 295–353.

sive action against adversaries. Notes, scholia, appendices furnish useful collateral materials. In the dogmatic works, Lonergan is directed by Pius XII: "That is the most noble task of theology which shows how the doctrine defined by the Church is contained in the sources . . . in that sense in which it is defined."⁸ In the systematic works, direction comes from Vatican I: "Reason, indeed, enlightened by faith, when it seeks earnestly, piously, and calmly, attains by a gift from God some understanding, and that very fruitful, of mysteries; partly from the analogy of those things which it naturally knows, partly from the relations the mysteries bear to one another and to the last end of man. . . ."⁹ Taken comparatively, Lonergan's dogmatic theology aims at presenting what the Church believes, while his systematic theology aims at the ordered, synthetic understanding of this belief.

De Verbo Incarnato aims at presenting what the Church believes about Jesus Christ. It has a semi-historical orientation and a skeleton of seventeen theses. In the first ten theses, Lonergan walks a chronological path from the New Testament to the thirteenth century, dealing with the New Testament doctrine of the hypostatic union, the doctrine of the ecumenical councils, and theological conclusions about the hypostatic union. In the last seven theses, he moves laterally, to questions about Christ the man's attributes and the redemption he accomplished.

The New Testament teaches that Jesus of Nazareth is true man, manifoldly participates in divine properties, and is true God. The ecumenical councils teach that Jesus had a rational human soul, was one divine person with two natures, had two wills and two sets of natural operations. Building on this apostolic and conciliar doctrine, the theologians elaborated certain consequences. For them the hypostatic union entailed (1) that what the Word assumed from the Virgin was only a real and individual human essence lacking a proportionate act of existence; (2) that therefore the Incarnate Word is simply one, in a way best understood by analogy to contingent predication about infinite being; (3) that the "principles" of the hypostatic union are (a) the Holy Trinity (that from which), (b) the person of the Word (that which), (c) the Word's divine act of existence (that by which), and (d) the divine and human natures (those by which); (4) that from the hypostatic union there results in the assumed nature a certain absolutely supernatural substantial act that regards only the Word, the formal assumptor; and (5) that the Incarnate Word has two consciousnesses, divine and human, by which he is present to himself in both a divine and a human mode.

The properties of Christ the man, from dogmatic tradition, regard his grace, knowledge, impeccability, and freedom. Lonergan argues, mainly by reference to scripture and Aquinas,¹⁰ that the human nature of Christ is singularly adorned with the virtues and

⁸See Denzinger-Schönmetzer, *Enchiridion Symbolorum*³² (Freiburg: Herder, 1963), no. 3886. Hereafter this will be referred to as DS.

⁹DS 3016.

¹⁰See Matt. 3:17, John 3:35, *Sum. Theol.*, I-II, Q. 110, a. 2.

gifts of habitual sanctifying grace. By extended citation of magisterial and patristic teaching, he argues that Christ had a twofold human knowledge. As "comprehensor," he had beatific vision of God and his own task. As "viator," he had the natural and supernatural cognoscitive acts that constituted his human and historical life. From scripture and tradition both, Lonergan argues that Christ the man did not and could not sin. By invoking biblical and magisterial statements, along with the theorem of divine transcendence, he tries to prove that Christ enjoyed human free will and freely accepted his passion and death.

The last part of *De Verbo Incarnato* deals with redemption. First, Lonergan shows the complex New Testament Teaching: "Redemption not only means an end but also a mediation, the paying of a price, the vicarious passion and death of Christ the mediator for sins and sinners, the sacrifice of our priest offered in his own blood, meritorious obedience, the power of the risen Lord, and the intercession of the eternal priest."¹¹ Next, he deals with satisfaction. Out of this doctrine's tangled history he extracts the dogmatic capsule that "Christ satisfied for our sins not only condignly but superabundantly; this satisfaction is understood according to a sacramental analogy (penance); to the vicarious passion and death it adds the expression of the highest detestation of all sins and of supreme sorrow for all offense toward God."¹² Finally, *De Verbo Incarnato* concludes with Lonergan's speculative pene-

tration of redemption: "The Son of God was made man, suffered, died, and was resurrected, because the divine wisdom ordained, and the divine goodness willed, not to take away the evils of the human race through power but, according to a just and mysterious law of the Cross, to convert these same evils into a certain highest good (the whole Christ, head and members)."¹³

Where *De Verbo Incarnato* apparently surveys all dogmatic Christology, *De Constitutione Christi* is a limited systematic Christology. It is a one hundred fifty page "supplementum" to the scholastic manuals available, aimed especially at the "new" problems of Christ's consciousness. It develops in six parts. Parts one through four treat ontological issues; parts five and six deal with psychology. Ontology precedes psychology because "consciousness adds nothing to being."¹⁴

In ontology, Lonergan begins with the notion of the person. This he derives from Boethius and Aquinas: "a distinct supposit of an intellectual nature."¹⁵ Next, he asks about the constitution of the finite person. It has two intrinsic causes (contingent essence and existence), and five "components": (1) a substantial essence of an intellectual nature; (2) *esse*; (3) *esse* received in essence; (4) proper *esse* (its own, the source of its unity); (5) the accidents inseparable from essence.

Part three pauses before applying

¹³*Ibid.*, p. 552. As speculative, this thesis would seem to move Lonergan from dogmatics to systematics.

¹⁴*De Constitutione Christi*, p. 14.

¹⁵*Ibid.*, p. 24.

¹¹*De Verbo Incarnato*, p. 446.

¹²*Ibid.*, p. 486.

this analysis of the finite person to Christ, in order to clarify theological predication. The core of this clarification is a reminder that we can only conceive God analogously, and that truths contingently predicated of God imply no addition to either the divine essence or the particular divine person they regard. What they do imply is a created and apt term outside of God. Part four applies the ontology of parts one and two to Christ. The terms of Christ's ontology were set by Chalcedon: one and the same is both God and man. By analogy with the axiom of natural theology on contingent predication about God, Lonergan locates the mystery of the hypostatic union in the *esse* of the divine Word. Through his single act of existence, the divine Word is all that he is: God (necessarily), and man (contingently).

In part five, Lonergan moves to explain human consciousness. This is essentially subjective self-awareness: "strict and internal experience of oneself and one's acts."¹⁶ Negatively, it is not the reflexive perception of oneself as an object. Positively, it is experience of oneself obliquely, *in actu exercito*, as a subject. Part six applies this theory of consciousness to Christ. As divine, Christ surely has the perfection "consciousness," and since the hypostatic union occurs in the divine Son, he is as divine aware of his union to humanity. As human, Christ experienced himself through his human operations. As well, "Christ as man through his human consciousness and his beatified

knowledge clearly understands and certainly judges himself to be the natural Son of God and true God."¹⁷ Lonergan concludes *De Constitutione Christi* with a defensive survey of other treatments of Christ's psychology, saying in effect that if theologians would drop their perceptionist theories they would not make such a confusion of Christ's consciousness.

In trinitarian theology, Lonergan's first volume is structured by a substantial introductory series of prenotes and five dogmatic theses (shaped much as those of *De Verbo Incarnato*). The prenotes are rich treatments of the relations of positive and dogmatic theologies, evolution of dogma, the bearing of early heresies on trinitarian doctrine, key terms like *homoousion*, and the structure of ante-Nicene developments. The theses affirm (1) the consubstantiality of the Son; (2) the divinity of the Holy Spirit; (3) the unity of God and distinction of persons; (4) the procession of the Holy Spirit from the Father and the Son; (5) the permanent mystery in the trinity. This skeleton of official faith about the trinity is richly enfolded with biblical, conciliar, patristic, and magisterial references. In addition, its theses are exactly precise. For instance, thesis one reads in full: "God the Father did not make his proper and unique Son from preexistent matter, nor did he create him from nothing. Rather, he generates the Son eternally from his own substance as consubstantial to himself."¹⁸ Finally, *Pars Dogmatica*

¹⁶*Ibid.*, p. 82. "Experience" is defined as "a certain previous and unformed awareness that is presupposed and completed by intellectual investigation."

¹⁷*Ibid.*, p. 106.

¹⁸*De Deo Trino, I: Pars Dogmatica*, p. 113. The other theses are: (2) "The Holy Spirit, Lord and Vivifier, proceeding from the Father, He

concludes with a scholion showing the kinship of the "psychological analogy" (understanding the trinity by comparison with human operations of knowledge and love) with scriptural and patristic usage.

Lonergan's *Pars Systematica* on the trinity has six chapters. The first deals with goals and procedures;¹⁹ the last five deal with distinct groups of questions, from the most basic to the most obvious (the reverse of the historical order in which trinitarian theology developed). Most basic is the theological conception of the divine processions. Most obvious, most manifest in scripture, are the divine missions. Intermediary, in systematic sequence, are the divine relations, the persons considered in themselves, and the persons compared to one another. Stylistically, each chapter is structured by a series of assertions and questions.²⁰

who spoke through the prophets, is to be adored and glorified with the Father and Son;" (3) "Father, Son, and Holy Spirit possess one divinity, power, and substance. However, there are three hypostases or persons, distinct by virtue of their proper and relative notes. Therefore, everything in God is one, unless the opposition of relation forbids it;" (4) "The Holy Spirit proceeds from the Father and Son as from one principle and from one spiration;" (5) "The Trinitarian dogma, which is a mystery properly so called, can neither be understood in itself nor demonstrated from its effects by principles natural to man. This remains true even after revelation, but in such a way that, with God's help, reason illumined by faith can progress to some analogical and imperfect understanding of this mystery."

¹⁹It is entitled "De Fine, Ordine, Modo Dicendi."

²⁰"Assertions" are positive teaching or theses. "Questions" are subordinate, usually disputed issues whose clarification removes impediments to grasping the assertions.

The analogical conception of the divine processions depends on the notion of "intelligible emanation."²¹ In our experience of understanding, judgment, and free choice, we have human processions that are immaterial, conscious, autonomous, from act to act (without potency). These processions are our best indices of the divine processions of Word and Spirit.

By the divine processions are established four divine real relations. They are paternity, filiation, active spiration, and passive spiration. Three of these relations (paternity, filiation, passive spiration) are really distinguished, by mutual opposition. Active spiration is really not different from paternity and filiation. Finally, the divine real relations are only notionally distinct from the divine essence, because of the divine simplicity.

In chapter four, Lonergan argues that, in themselves, the divine are properly "persons," because they are subsistent, distinct, and intellectual. They have common attributes, flowing from the one divine essence, proper attributes, belonging peculiarly to one or two, and appropriated attributes, conventionally associated with one but really common to all three. Examples of these diverse attributes are "power" (common), "gift" (proper to the Spirit), and "spirit" (appropriated to the third person).

Chapter five, considering the divine persons comparatively, first asserts that Father, Son, and Holy Spirit are

²¹This is defined as "the conscious origin of a real, natural, and conscious act from a real, natural, and conscious act, both within intellectual consciousness and by the force of intellectual consciousness, as this has been determined by a prior act." See p. 73.

three conscious subjects of a single real consciousness. Each is said to be conscious of himself, of the other persons, and of his acts (both notional and essential). Next, Lonergan asserts that the three persons have both an ontological and psychological circumincession. Finally, the trinitarian God is called "perfect," because of both his substantial infinity of act and the maximal unity of the persons' relational order.

In his final chapter, Lonergan treats the divine missions—the trinitarian God's actions and relations *ad extra*, toward creatures. He begins by applying the axiom of contingent predication. The mission of a divine person is so constituted by its divine relation of origin that it demands as a consequent condition an apt term *ad extra*. Examples are the nature assumed in the incarnation, the sanctifying grace produced in donation. This gives differentiating balance to the correlative axiom that things truly but contingently predicated of the persons according to divine cognoscitive, voluntary, or productive operation are constituted through the *common* divine perfection as both their "principle by which" and their "principle which." Finally, the last assertion is that although it is more existent and more known in acts, the inhabitation of the divine persons in creatures is constituted through the state of grace.

Critique

From the foregoing, we have an impression of the style and content of Lonergan's Latin theology. It remains to offer an opinion about its utility. I assume that many of the merits of Lonergan's Christology and trinitarian theology have emerged. Summarizing,

I would stress their clear conception of dogmatic and systematic theology, their logical rigor, the wealth of biblical and traditional testimony that they organize. More specifically, Lonergan's theories of christ's consciousness, of intelligible emanation as the key to trinitarian speculation,²² of the relation of faith and reason in theology,²³ of divine transcendence as the key to divine contingent relations, and (implicitly) of hermeneutics²⁴ are provocative, brilliant achievements.

Positively, then, Lonergan's Latin works cover their chosen materials competently and lucidly. Students, such as the seminarians for whom they were primarily written, would find in these books a wealth of historical information, solid theses on dogmatic faith, and illuminating hypotheses on the ordered relations of such dogmatic theses. Beyond doubt, the magnitude of the historical materials admits challenges to Lonergan's presentations. His use of biblical materials, for instance, is not so critical or sophisticated as a New Testament specialist's would be.²⁵ Similarly, he does not attain the level of illumination in conciliar theology that Newman, for

²²Note Karl Rahner's challenge to this in *The Trinity*, trans. Joseph Donceel (New York: Herder and Herder, 1970), pp. 70–120.

²³See also Lonergan's "Theology and Understanding," *Collection: Papers by Bernard Lonergan, S. J.* (New York: Herder and Herder, 1967), pp. 121–141.

²⁴See *Insight*, pp. 562–594.

²⁵See Quentin Quesnell, "Theological Method on the Scripture as Source," in *Foundations of Theology: Papers from the International Lonergan Congress 1970*, ed. Philip McShane, S.J. (Notre Dame: University of Notre Dame Press, 1972), pp. 162–193, and John Carmody, "The Biblical Foundation and Conclusion of Lonergan's *De Verbo Incarnato*," *Andover Newton Quarterly*, 15 (1974), 124–136.

instance, achieved on the Arians. But granted the circumstances and external limitations of his historical studies, this portion of the dogmatic presentation is impressive in its informational breadth.

Where Lonergan makes more than informational impact, however, is in the historical typology that he occasionally offers. For instance, he prenotes to the dogmatic thesis of *De Verbo Incarnato* on the (implicit) New Testament doctrine of the hypostatic union are intensely stimulating. These regard such provocative, sub-textual issues as the meaning of "God" in the New Testament, the progressive revelation of Christ's divinity, and Pauline and Johannine organizational schemata. Here a philosopher's concern for *Vorverständnis*, symbolico-categorical taxis, and like mentation hews wooden pericopes artfully. One realizes, from the Pauline schema of Christ (Second Adam, "In the Form of God," involved in creation) that divinity can be expressed in vivid yet correlated figures. One marvels, as well, at the Johannine dramatico-rhetorical equivalents of the equality and unity that the scholastics later syllogized about Father and Son. The *a priori* concerns of a philosopher therefore pay exegetical or historical dividends that compensate Lonergan's weakness as a story-teller or poet of intellectual history. They do not make his work a scientific representation of the past, *wie es eigentlich gewesen*, but they open doors to past theologians' minds. Using them one could read critical histories to a depth beyond themselves, since they seldom furnish epistemology.

In presenting the essentials of dogmatic Christology and trinitarian

theology, Lonergan is again very serviceable. The advantage in his thesis approach is that it leaves no doubts about the doctrinal crux of any materials it treats. Students are led through the forest by a vigorous trail-blazer. His interpretation of conciliar history, his presentation of the *fontes*, is thoroughly obedient to Pius XII's direction. For one wanting a magisterial interpretation of Christian faith, an authoritative reading of what mental commitments to Jesus as Lord came to be held orthodox, *De Verbo Incarnato* is very helpful. Similarly, the five theses of *De Deo Trino, I* are a pellucid summary of what conciliar and magisterial authority came to consider orthodox faith in the triune God. In both dogmatic volumes, Lonergan renders the achievements of scholastic reflection—its carefully honed terminology—without neglecting earlier, less abstract, biblical and patristic materials. Consequently, some sense of the complex, lived faith of New Testament and patristic times comes through. This does not say that such ancient faith is rendered modern and persuasive. It does say, however, that Lonergan's dogmatics is not just a series of biopsic sections.

Systematically, I find Lonergan's scholasticism less successful in keeping touch with a living faith and a mysterious God. To my ear, *De Constitutione Christi* and *De Deo Trino, II* are not wholly consonant with *Method in Theology's* later modesty.²⁶ The assets of these speculative works, then, are clarity and consistency, rather than mystagogy. They stand where Aristotle is hymned for inventing the syllogism; they fall when Pascal's

²⁶See pp. 341 ff.

reasons of the heart demand deeper melody. I find Lonergan's distinction of the ways of research (*via inventionis*) and teaching (*via doctrinae*) helpful, and his deployment of scholastic psychology and ontology is sure-handed.²⁷ The systematic works breathe a rarefied, Spinozistic air, but their geometric mode is compensatingly unclouded. Perhaps they are most favorably viewed as "metaphysical" expositions cottoning to the contemporary Roman frame.²⁸

Where the Latin works fail, most fundamentally, is in their basic self-conception. They are patently antique: strangely unmodern, uncritical, silent about their fundamental assumptions. They have the flavor and cast of a bye-gone era. Positively, Lonergan's scholastic language and arguments from authority reflect the past days when Aquinas measured Roman Catholic reality and Denzinger tabulated revelation. Negatively, their neglect of Protestant and Orthodox writings, modern philosophical categories, and modern interests makes those days unhappy and eminently forgettable. It is hard to believe that these books (all 1964) came from the author of *Insight* (1957). They recall that "Roman Theology" decried by Hans Kung;²⁹ they seem pinched by magisterial authority.

More precisely, one misses in Lonergan's Latin Theology methods that have become common in modern scholarship. Whether these methods are compatible with "dogmatic"

theology is moot. What is obvious, however, is that critical history made only a weak case before the Latin Lonergan, while comparative religious studies and non-scholastic philosophy made no case at all. On the level of methodology, Lonergan was aware of critical history and modern philosophy, though principally as adversaries of dogma.³⁰ They make little contribution, positively, to his presentation of Jesus or trinitarian speculation, however. Even less do the categories of comparativists like Eliade, Otto, or Van der Leeuw serve to illumine Jesus Christ or the Christian God. The result is that Jesus has no biography, there is little recognition of the New Testament strata, Christian faith is not distinguished from non-Christian religion, neither symbolism nor language nor process nor *Existenz* nor any of the other major concerns of recent philosophy bear on pervasive issues of anthropology and ontology. If "dogmatic theology" can be defined to this end result, one wonders about its worth.³¹ Does it so concentrate on doctrine long handed down, and so shape theological speculation, that it has no face or word for today? What success could Lonergan himself argue it would have in answering those "willing to believe but wondering what the dogmas might possibly mean?"³²

Relatedly, Lonergan's Latin theology is uncritical or silent about its

²⁷See *De Verbo Incarnato*, pp. 214-230.

²⁸See *Method in Theology*, p. 343.

²⁹See *Infallible?: An Inquiry* (Garden City, N.Y.: Image Books, 1972), especially pp. 29-111.

³⁰See, e.g. *De Verbo Incarnato*, pp. 5-16.

³¹For a much broader view of this specialization, see Jaroslav Pelikan, *Historical Theology: Continuity and Change in Christian Doctrine* (New York: Corpus Instrumentorum, 1971).

³²This is a paraphrase of Lonergan's similar but slightly longer description of the utility of systematics. See *Method in Theology*, p. 345.

fundamental assumptions. This seems strange, even paradoxical, in a methodologist. By accepting the tract-division of theology, Lonergan's Christological and trinitarian works prescind from the burning issues of contemporary concern. They yield to other courses for an understanding of faith, revelation, inspiration, and magisterial authority; they say nothing about the limitations and implications of scholastic ontology. In other words, the apologetic and "fundamental" questions at the base of these impressive edifices go untreated. Lonergan's theology is cast by Vatican I and *Humani Generis*. Within this cast, it displays strength and symmetry. The great question, however, is what a Christology and trinitarian theology cast by contemporary art would be. We do not know Lonergan's performed opinion because he has not essayed this task. He has assumed the faith and authority of another age; it seems likely that his Latin theology will achieve no lasting fame because our subsequent age holds that Roman faith and authority to be in ruins.

Tacitly,³³ *Method in Theology* acknowledges these charges of antiquity and lack of critical foundation. Though it does not offer any retraction, its program for contemporary theology shows how much should precede critical dogmatic and speculative work. Today, one infers, the dogmatic theologian working in Christology would so depend upon research, exegesis, his-

tory, philosophy, and fundamental theology that *De Constitutione Christi* and *De Verbo Incarnato* would be very different works.³⁴ The same would hold for trinitarian theology. Nonetheless, there remain serious questions even methodologically, and we are a long way from a Christology or trinitarian theology (or theology of grace³⁵) that is the fruit of collaborating "functional specialties."

These serious questions include the place of magisterial authority,³⁶ the possibility of thoroughly critical foundations,³⁷ the understanding of specifically Christian conversion and horizon,³⁸ and the impact of comparative religious categories. Each of them, along with the redoing of "inspiration," "dogma," "faith," etc. that contemporary criticism requires, makes the new theological works that the new methodology will generate very hard indeed to predict. Lonergan's Latin theology, his own performances, temper undue optimism about his method even while they reveal much of its stimulus. Perhaps they are best seen as noble failures that forced a great mind to a whole new design for their successors.

³⁴See *Method in Theology*, pp. 125-145.

³⁵See Lonergan's *Grace and Freedom* (New York: Herder and Herder, 1971).

³⁶See Charles Davis, "Lonergan and the Teaching Church," in McShane, *op. cit.*, pp. 60-75.

³⁷See David Tracy, "Lonergan's Foundational Theology: An Interpretation and a Critique," *Ibid.*, pp. 197-222.

³⁸See Charles Curran, "Christian Conversion in the Writings of Bernard Lonergan," *Ibid.*, pp. 41-59.

³³*Method in Theology* indexes no reference to these Latin works.

Amos in 1975

by DALE I. GREGORIEW

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A Hermeneutical Study of Amos 5

The Morning News, Anytown, U.S.A. Monday morning.

A man calling himself Amos appeared at several Churches in Anytown yesterday morning. In each Church he spoke very strangely to those who would listen. Some who heard him reacted with anger, others cried, were frightened, or sat expressionless in their seats. Still others simply walked out as he spoke. His visit was uninvited according to several local clergy. One clergyman, who refused to give his name, said, "His speech and manner were vaguely Biblical."

Mr. Amos was common looking and neatly dressed, according to those who saw him. His clothes were not unusual and his hair was short. He was cleanshaven and wore a black armband on the left sleeve of his coat. He spoke without smiling; yet his countenance remained calm as he spoke.

There are numerous eyewitness accounts of what he actually said, and the following is a compilation gathered from those who were willing to talk about it:

I speak for Yahweh, your God:

Broken beyond reform
are the Churches of the world;

Forgotten in the land,
with none who speak of hope.

This city has over a thousand congregations,
but only a hundred will remain.

Another city has over a hundred,
but no more than ten will remain.

Yahweh says:

"Seek me and live."

Do not seek refuge in your lavish buildings,
do not rely on your busy Sunday Schools,
Your Sunday Schools will close
and your boards will not meet.

Seek the Lord and live;
before all your buildings
are bombed and burned;
and no suspects are arrested;
you who make justice a sham
and laugh at righteousness.

He who made the stars, long before
horoscopes were invented
remains in absolute control of the universe,
is named Yahweh.

He can destroy this whole earth
and He can remove all life from any church,
even the most charismatic.

You find my words too shocking,
you cannot face the truth about yourselves
because you have begged for discounts
and have lived tax-free
and have constantly asked for money;

You have built great buildings
with carpet, air conditioning,
neon signs and tall steeples
But they will not proclaim your message;
you have purchased newspaper ads
and they have been clever

But they will not bring one more person
to you;

you have sent your children to private
schools to avoid bussing

But they will be integrated.

I know how much you have concentrated
on yourselves and your own type of people;

You who condemn those who are concerned with
equal opportunities for all;

who ignore the false advertising of your
rich members;

and who substitute fellowship hours
and golf tournaments

for Bible Study and visits to prisons.

He who is faithful in daily service
will not speak of it;
because others will tell him
it is a waste of time.

Seek good and not evil
that you may live:

And so the Lord, Yahweh
will be present at your worship
as you claim him to be.

Hate evil and love good
and establish justice in your courts:

It may be that the Lord, Yahweh
will be gracious to a few of the Churches.

Therefore Yahweh says:

"In every Congregation there shall be
worrying;
In every 'Christian' home,
people shall ask 'What is Wrong?' "
"The people will be asked to pray harder,
and professional fund-raisers and
evangelists shall be called in.

And in all the 'religious' bookstores,
there shall be no sales;

For I will visit this city
and will ignore the 'religious' institutions."

Too bad for you who keep a fresh bumper sticker
on your cars, an American flag on the window,
and a Bible on your dashboard.

Why do you try to make an impression
' that you are a Christian
and God is American?

Yahweh is universal and not American;
He cares for the Viet Cong and Russians too;
and He created the Chinese as well!

America is not the beginning of the
kingdom of God and is not
a Christian nation!

"Your mixed up religiousness makes me ill;
so ill I want to vomit," says Yahweh.

"You insist on prayers at public functions,
you do pseudo religious machinations at
your lodge meetings,
you go to "church" on Sundays,
you eat pizza and tamales and hot dogs,
and you support your neighborhood
church bazaar with equal fervor—

And I will not accept your American pie religion,"
says, Yahweh, the Lord.

Take away your outward show
and your vague pronouncements;

Let justice be as concrete as
quality integrated education for all
your youth,

And righteousness as common as
beer and football.

“Did you build big buildings and organize eleven committees in the early church? You shall close your doors and lose your buildings to the mortgage companies; I will make you the laughing stock of the city,” says Yahweh.

The strange man, Amos, was last seen at Union Bus station being handed a bus ticket by a local policeman.

Book Reviews

Understanding the Old Testament, by Bernhard W. Anderson (Third Edition), Prentice-Hall Inc., Englewood Cliffs, N.J., Pp. xxi + 640. \$11.95.

The author of this book is Professor of Old Testament Theology in Princeton Theological Seminary. This work has had a wide vogue in various colleges, universities, and theological seminaries, and teachers of the Bible will welcome a third edition of this well-known textbook.

The book consists of three parts: The Covenant Community is Formed; Israel Becomes like the Nations; The Covenant Community is renewed. After the Introduction the work in turn is divided into eighteen chapters. Inside the front cover is a map of the Ancient Near East, while the back cover contains a map of Palestine. Chronological charts are found at various places in the volume, and at the end of the book appears a comprehensive chronological table of five pages. For the chronology Professor Anderson acknowledges he has adopted that of John Bright as given in his *History of Israel*. Although there is more than one recognized system of chronology, he maintains that he follows Bright for the sake of consistency. It is possible to study Ancient Oriental History, the History of Ancient Israel, and Old Testament Introduction as separate entities, but the author has made the proper synthesis of these subjects and related them to Old Testament Theology. Anderson takes the history of Israel seriously, and he believes that the Old Testament displays a concreteness and factuality which have to be taken into account if we are to do justice to God's dealing with his people.

The author maintains that on the basis of recent studies of the form and context of laws in the Pentateuch we can affirm with a high degree of probability that the Jewish tradition which traces the law back to Moses has a solid basis in historical fact. He also states that there is good reason to believe that the Ten Commandments in Exodus 20:1-17 come from Moses. Anderson holds furthermore that the sequence of the Exodus and Sinai as presented in the record is historically correct and that the Sinai covenant actually took place in the experience of a single

group of Hebrews. Reference is made to the international treaties of the second millennium B.C. found mainly in Hittite archives. Some scholars have assumed that such treaties provided the model for expressing the covenant relation between Yahweh and Israel. Anderson observes, however, that critics of this theory have pointed out that the Sinai narratives have elements not found in the Hittite treaties, especially the theophany and the ceremony of the sealing of the covenant. The author correctly makes the suggestion that the political analogy would not have been meaningful to Semi-nomads in the desert. He emphasized also that in the covenant the two contracting parties were not on the same plane; God had freely entered into that relationship with Israel and always remained on the higher level.

Years ago, when the reviewer began his career in Old Testament and Semitic studies, there were still persons who tried to defend the unity of authorship of the Book of Isaiah and looked with suspicion on anyone who believed in a Second and a Third Isaiah. Some would even assume a non-committal attitude by saying, "The issue is not yet settled." In speaking of Isaiah Chs. 40-66, Anderson clearly states, "But today there is universal agreement among historical critics that 'First Isaiah' did not write this section." To the Second Isaiah (Deutero-Isaiah), who lived about 540 B.C., are assigned Chapters 40-55 of the Book of Isaiah. Chapters 56-66 were contributed by a disciple or disciples of the Second Isaiah and are generally put under the rubric of the Third Isaiah (Trito-Isaiah). The poems of the Third Isaiah seem to reflect the early post-exilic period, when the returned exiles had to face the actual conditions of the times.

On account of the importance of the subject, Anderson devotes fourteen pages to the Servant of the Lord. Commentators, however, have not exhausted the significance of the Servant. Frequently ministers have taken the Book of Jonah as the great document on foreign missions. It is possible, however, to find a text for foreign missions in Isaiah 42:4: "He will not fail or be discouraged till he has established justice (*mispat*) in the earth." In this case *mispat*, like Arabic *din*, can mean "religion." [Cf. the definition *die Religion Gottes* under *mispat* in Gesenius *Heb. u. Aram. Handwörterbuch* (1886), p. 508, 3a;

Gesenius-Buhl (1910), p. 467, 3a; (1959), p. 508, 3a]. In connection with the Servant's universal mission, cf. also IS. 49:6. In fact the Servant became the embodiment of the covenant (Is. 42:6). Anderson considers the problem whether the Second Isaiah understood the Servant in a corporate or in an individual sense, but his conclusion is that we do not need to choose between the two, since the conception oscillates between the servant Israel and the personal servant who would fulfill the mission of Israel. This may remind many of the view of F. Delitzsch (1889), who represented the concept of the Servant in the figure of a pyramid. The base is Israel as a whole; a cross section at the middle of the axis represents Israel not only *kata sarka*, but also *kata pneuma*. The apex, which is merely a point, accordingly stands for the person of the mediator of salvation springing out of Israel.

The title of the volume well describes the purpose of the author. This book is an interesting, and informative and well written work. It is not only a textbook for students, but it should be used by all ministers who preach from the Old Testament.

HENRY S. GEHMAN

Christianity through Jewish Eyes—The Quest for Common Ground, by Walter Jacob. Hebrew Union College—Ktav Publishing House, New York, N.Y., 1975. Pp. x 284. \$12.50.

The author is the Rabbi of Rodef Shalom Congregation in Pittsburgh and has been active in dialogue with Protestant and Catholic groups. He is also a visiting professor at the Pittsburgh Theological Seminary. He presents an historical and critical study of the most significant Jewish thinkers and their various ideas on Christianity. He has succeeded in writing a good book, which represents an irenic approach to Christianity. He presents the views of eighteen scholars as well as other studies.

Dr. Jacobs tells us that until the end of the eighteenth century there was little Jewish interest in Christianity and that his study concerns itself with the Jewish quest for a common ground with Christianity. He maintains that the basic natures of Judaism and Christianity make a mutual approach difficult, since both are exclusive and proclaim a universal mission. He points out that the Jewish reaction to Christianity passed through three stages during the first eighteen centuries: it

was initially ignored; then its history and doctrine were subjected to intense and systematic criticism, and finally it was recognized as a monotheistic religion that would prepare the world for Judaism. There is a rather consistent opinion expressed in the various chapters that Judaism is the superior religion and that Christianity and Islam are preparative movements to make Judaism the final and prevailing religion in the world.

Jacob regards Moses Mendelsohn (1729–1786), a philosopher of the Enlightenment, as the first modern Jew, for he lived an Orthodox Jewish life in the general society of his age. Mendelsohn felt that there are many ways of salvation and that this attitude explains Judaism's reluctance to missionize. The long-range effect of Mendelsohn was the beginning of the Jewish-Christian dialogue. Elijah Benamozegh, an Italian rabbi (1823–1900), believed that the strength and appeal of Christianity lay in its ethical system, but he found little in the practical ethics of Christianity that was rooted in Judaism. A liberal view was expressed by Abraham Geiger (1810–1874), who maintained that St. Paul's thought led to the development of Christianity as a separate faith. He concluded that Christianity is the true mother of the mystical and the romantic, while on the contrary Judaism is clear, concrete, vigorous, happy with life, and intellectual. According to Samuel Hirsch (1815–1889), the major contribution of Christianity has been the renewal of the prophetic voice in a silent age. He uncompromisingly felt that Judaism was superior to Christianity, and in this connection he held that the mission of Pauline doctrine was a preparation for the true religion of Jesus, which was Judaism.

In appraising Isaac Mayer Wise, who came to the U.S. in 1846, Jacob concludes that Wise was not satisfied with reforming Judaism, but he also aimed to reshape Christianity and to demonstrate that the new Christianity would lead directly to the Judaism of the future. Hermann Cohen (1842–1918) believed that Christianity stresses the relation between man and God, but neglects that between man and man. He was perhaps the first to emphasize the influence of Christianity upon Judaism. He regarded the maintenance of monotheism as the task of Judaism and stated that it can be aided in its duty by the purer forms of Christianity. In speaking of Claude G. Montefiore (1858–1938), the author shows that he was the first Jew to view Christianity with complete sympathy, but he fears that he satisfied neither side. Max Brod (1884–1968),

the literary executor of Kafka, never looked upon Christianity as a lost cause; he believed that Kierkegaard led the Christian religion closer to Judaism. According to Franz Rosenzweig (1886-1929), Christianity can claim to be on the same level with Judaism, since it acknowledges the Bible. He believed, however, that Christianity is a combination of pagan elements and true religion. He asserted moreover that the Church and the Synagogue need each other, and thus he sought to provide some practical aspect to Jewish-Christian relations. According to Martin Buber (1878-1965), the Christian regards the Jew as an obdurate person, who declines to see what has happened, and the Christian as a daring man, who affirms that the redemption of the world has been accomplished. He notes a gulf which no human power can bridge, but he observes that this does not prevent the common expectation of unity to come to us from God. According to Hans Joachim Schoeps (born 1909) we are in a post-Christian world in which Christianity finds itself in a Diaspora situation, which makes a relationship between the two religions easier than during periods of Christian power.

Speaking as a Jew, Jacob recognizes that Christianity remains a force in the modern world. In practical matters Jews and Christians have been able to cooperate. He believes that it is necessary to strive toward dialogue, but he concludes that it would be folly to expect results soon. He has produced a book that is valuable for all ministers who are interested in present-day Jewish-Christian relationships.

HENRY S. GEHMAN

The Commentary of Rabbi David Kimchi on Psalms CXX-CL., ed. and trans. by Joshua Baker and Ernest W. Nicholson. Cambridge University Press, London and New York, 1973. Pp. xxxii + 190. \$13.50.

This edition of Kimchi on the Psalms has its basis in a doctoral thesis submitted by Dr. Baker to Trinity College, Dublin, in 1931. Thirty-three years later he suggested to Dr. Nicholson, a lecturer at the same institution, that he collaborate with him in producing the present work for publication.

In the history of Biblical exegesis David Kimchi, who was born in Provence ca. 1160, occupies a distinguished place. He wrote com-

mentaries on various books of the Old Testament, and he is also the author of the *Miklol*, a treatment on Hebrew lexicography and grammar. Of all the medieval Jewish exegetes no one was more thorough or methodical than Kimchi. In dealing with an historical passage in the Bible he gave a careful account of all the events and circumstances relevant to the text under consideration. This approach is well exemplified in his Commentary on the Psalms.

In this book the Hebrew text is on the left side, while the English translation faces it on the opposite page. Each Psalm has a verse by verse exposition, and by reading the Hebrew with the English rendering the student can enter into the spirit of the Hebrew commentator and also learn a great deal of medieval Hebrew. At the end of the book is a glossary of non-biblical Hebrew words, and accordingly the Christian reader will not be confused by words which are not found in the Old Testament lexicon. The pages of this book are attractively printed and it is a joy to use this commentary.

HENRY S. GEHMAN

Samaritans and Jews, by R. J. Coggins. John Knox Press, Atlanta, Ga., 1975. Pp. 178. \$6.95.

"Jews have no dealings with Samaritans" (John 4:9) is a well known statement that reflects the common Jewish attitude of suspicion and hostility toward their neighbors in the first century, A.D. Familiar as these words may be, they do raise certain questions regarding the origin and nature of the Samaritans and the reason for the enmity that existed between Jew and Samaritan.

For a long time it has been assumed that the answers to these questions could be found in the Old Testament itself, namely, that the Samaritans were simply a community of mixed race and religion, and that the animosity between Jew and Samaritan went as far back as the capture of the northern kingdom of Israel (722 B.C.) when the Assyrians imported people of foreign stock into Samaria.

In this important study Professor R. J. Coggins, Lecturer in Old Testament Studies at King's College at Oxford University in London, tackles these problems anew, with a fresh study of relevant Old Testament passages and other Jewish literary references (Chap. 1-3), an evaluation of recent archaeological discoveries (Chap.

4), and a new look at the Samaritan's own understanding of their early history (Chap. 5).

The Old Testament, according to Professor Coggins, contains no clear references to the Samaritans. (The term *ḥāššōmerin* in II Kings 17-29 simply means "inhabitants of Samaria" and not Samaritans in the technical sense.) The hope of the future restoration of the two kingdoms, expressed so frequently in Jeremiah and Ezekiel, precludes any suggestion that the faith of the Northern Kingdom had been permanently polluted with an admixture of pagan elements. Although many modern scholars postulate a schism between Jews and Samaritans in the time of Haggai and Zechariah, or in that of Ezra or Nehemiah, there is little evidence in the Old Testament to prove these theories. It is not until the third and second centuries B.C. that a community described as Samaritans was living at Shechem, with its sanctuary on Mt. Gerizim. This is well attested in the Apocryphal literature and by archaeological evidence.

The picture that emerges from this study is that the estrangement between Jews and Samaritans was the result of an extended period of increasingly embittered relations, rather than the result of a dramatic schism. The formative period for Samaritanism was the period from the third century B.C. to the beginning of the Christian era, during which time there was continuous communication between Samaritans and various Jewish groups. It seems to the reviewer, however, that the destruction of the Samaritan Temple on Mt. Gerizim by John Hyrcanus in the second century B.C. would have signalled the final and definitive break between Jews and Samaritans.

CHARLES T. FRITSCH

Trumpeter of God: A Biography of John Knox, by W. Stanford Reid. Charles Scribner's Sons, New York, N.Y., 1974. Pp. 353. \$12.50.

In the more than four hundred years since he lived there has been no dearth of biographies of John Knox. In death as in life he is famous for his enemies as well as his friends, and has been depicted alternately as an overbearing tyrant who bullied Queen Mary Stewart or as a noble patriot who pursued singlemindedly the Reformation in Scotland. Historians have not been loathe to pick up their pens and join in the attack, and in these

romantic days the defenders of Mary and the attackers of Knox have had the edge.

W. Stanford Reid, Professor of History at the University of Guelph in Ontario and a Presbyterian minister, is the latest to attempt a portrait of Knox, and he has done a remarkably good job in setting the man and his work in focus. He has a sure grasp of historical fact and his judgment is wise and balanced. He is convinced that Knox speaks relevantly to our period of cultural change and unrest, and that the social revolution going on in Scotland in his time had remarkable similarities to our own. Basic to the author's interpretation of Knox are three factors: his conversion to the Protestant faith, his strong sense of calling "to blow the Lord's trumpet," and the social *milieu* out of which he came, people of "the middling sort," the emerging new middle class. It was John Calvin, the humanist and lawyer, who caught the idiom of this new element in society at a time when urban life was growing and a new generation was struggling to free itself from old feudal restrictions.

The career of Knox is detailed in three phases: the years of preparation in Scotland, England, and on the Continent; the return to Scotland from Geneva to lead the Reformation cause; and the declining years when health was waning and Knox, now minister of St. Giles, was less influential in political events. While Knox leaves no record of his conversion, Dr. Reid emphasizes the influence of George Wishart on his decision to adopt the Protestant faith, a step taken shortly before he left the Lothians to join the forces in the castle of St. Andrews. It was here that he was publicly called to preach, and even in this early stage of his career his reliance on Biblical authority and justification by faith characterized his preaching. In St. Andrews, and later as a galley slave, he established his moral dominance and began to show his greatest gift of leadership, a strong faith in God and an ability to hold fast when the situation was at its worst.

His preparation was completed outside of Scotland, beginning with pastorates in northern England and offers of preferment in Rochester and London. The death of Edward VI and the advent of Mary Tudor caused Knox to seek refuge in Europe, where he was minister to congregations in Frankfurt and Geneva and came to know the church leaders in Geneva, Lausanne, and Zurich. Here Knox had the opportunity to undergird his faith with a deeper understanding of the biblical message through disciplined study of the Scriptures.

While Knox was abroad, the religious and political situation in Scotland continued to deteriorate, and his visit in 1555 convinced him that the leaders had to make a stand for the Gospel or back down. Two years later he was invited to return and assume the spiritual leadership of the reform movement, a call which he accepted, and soon afterwards he was installed as minister of St. Giles and became the rallying point for the reformation of the Church.

Edinburgh was rife with intrigue. Mary of Guise, dominated by the French, continued her policy of bribery and of dividing and ruling. But Knox, with the rising middle class furnishing his real support, was successful in leading the church to convene a General Assembly, adopt a new Confession and Book of Discipline, and to establish a nascent national organization to meet the spiritual needs of the people. The situation remained delicate and the Reformation hardly secure when Francis II of France died and his widow, Mary Queen of Scots, returned to Scotland. Knox would see clearly the course events would take unless a strong stand for the Gospel was made, and this more than anything else accounts for his relations with Mary.

Far from dominating Scotland, Knox became the victim of political events, and from 1564 until his death in 1572 he had little influence on the course which his nation followed. Indeed, he found it necessary to be separated from his congregation for more than a year, returning to St. Andrews for safety.

Dr. Reid helps us to understand Knox as above all a preacher, one whose only aspiration was to be a minister of the Word of God and whose call was to be the Lord's trumpet. As a servant of the Word, he believed passionately in the freedom of the pulpit and refused to be silenced by any threat of political pressure or personal danger. He was divisive, for he lived in divided times, and his preaching contained no honeyed words. From his pulpit in St. Giles his influence reached out into many dimensions of the life of Scotland and extended across the Atlantic. He laid the foundation of the Presbyterian system of government that Melville later completed, he forged the idea of the covenant nation, and he defied government interference in ecclesiastical affairs. He insisted that the care of the poor and the cause of education be primary concerns of the church and, perhaps most important of all, he went beyond Calvin in asserting the right of the people to resist government in the cause of freedom.

One is impressed with the wealth of understanding of the social and economic conditions of Scotland that Dr. Reid has brought to this study and with his refusal to join the ranks of those who would caricature or exonerate the Scottish reformer. This is a scholarly, well-balanced study of a "typical hard-headed Lowlander," who is also one of Scotland's greatest sons.

JAMES I. MCCORD

Sunbonnets and Shoofly Pies: A Pennsylvania Dutch Cultural History, by John Joseph Stoudt. A. S. Barnes and Co., Inc., Cranbury, N.J., 1973. Pp. 272. \$25.00.

Cultural pluralism has been characteristic of America from its earliest days, but only in recent years has this complex phenomenon begun to receive the attention it merits. The goal of a "melting pot" of all races and cultures has been predominant, Americanization has been the process of homogenizing differences, and the image of New England, white, Anglo-Saxon, and Protestant, has become the overarching myth of American society. In recent years, however, renewed interest in ethnic groups and ethnic studies has begun to recapture the rich and varied backgrounds of those who came to America from countries other than Great Britain.

Undoubtedly one of the most significant groups to come to America is the Pennsylvania Dutch, who in 1790 constituted nine per cent of the total population of the new nation, larger than the Scots and second only to the Anglo-Saxons. Because their language was German and not English, they were not always understood or appreciated, had to endure the label, "Dumb Dutch," and were forced to fight against overwhelming odds to preserve their language. Even the phrase, "Pennsylvania Dutch," can be deceiving, for the majority came not from Holland but from the Rhine valley and other parts of Germany and Switzerland, and they may with more accuracy be called "Pennsylvania German."

The migration of the Pennsylvania Dutch began in the late seventeenth century. The first half of this century in Europe was characterized by the religious wars, producing terrible physical hardship and suffering; but the migration was

fueled by more than the consequences of war. It also had a strong religious impulse through the rise of pietism, which produced a revival of vital, experimental religion, insisted on conversion, and was deeply concerned with ethical matters. The first American protest against slavery, for example, came from German-speaking Quakers and was aimed at their brethren in England. Among the early settlers in eastern Pennsylvania was a large Huguenot minority, and nearly five thousand Hessians, sent by the British to fight the colonists, remained here. By the middle of the eighteenth century immigration had become a flood, and Pennsylvania Dutch dominated the rich farmland of the region just west of Philadelphia.

The third decade of the eighteenth century, the most spiritually creative period in their culture, was characterized by the growth of religious individualism. "This was a religious land," Dr. Stoudt explains, "but not a church land." Significant efforts were made to bring together the various movements and individuals, whose piety was mystical and whose devotion was deep, with perhaps the best exponent of unity at this time being Count Zinzendorf. But these attempts at ecumenical fellowship failed, and the denominational pattern that was to characterize the rest of America ensued in Pennsylvania. This period also saw the development of Ephrata as a pietist cloister and the flowering of poetry on the part of the radical pietists. Contributing to the richness of this renaissance of art and literature in the German idiom were the Schwenkfelders and the American Moravians.

But conflict was to develop during the second half of the eighteenth century between sectarians seeking to build an ideal society on earth and churchmen who regarded religion as only a part of the larger life, and between a rural and homecraft culture and a growing capitalist and mercantile society. There was constant pressure to adopt the English language. The various sects had no creed in common, but they were held together by the thread of pacifism, and this, too, produced problems. When Indian raids developed and the Revolutionary War approached, it was clear that the wilderness idyll would end and that the process of anglicization would triumph.

This story is movingly told by Dr. John Joseph Stoudt, whose background is Pennsylvania Dutch, and whose education was at Haverford, Princeton Seminary, Yale and Edinburgh. He is

an expert in the thought of Jacob Boehme, and understands and appreciates the deep mystical strain in the piety of the early German settlers. This volume is beautifully produced, profusely illustrated, and will provide the basis for any future studies of the cultural history of the Pennsylvania Dutch. Dr. Stoudt devotes a separate chapter to the economic pattern of this society, whose members were freed from guild control and feudal conditions of land ownership left behind in Europe. The three basic tools which they produced, the Kentucky rifle, the broad axe, and the Conestoga wagon, became symbols of American frontier life. Another chapter deals with Pennsylvania folk art and its relation to Germanic folk art, especially in the Rhineland. The immigrants had brought to the new world a commonly held fund of symbols and images, they were sectarians and not iconoclasts, as were the followers of Luther and Calvin, and their work was similar to medieval Christian art. Manuscript illumination was the most distinctive aspect of their folk art.

Other chapters deal with folk culture, dialect literature, the humor of a people who could laugh at themselves, and characteristic foods for which the Pennsylvania Dutch are famous. Dr. Stoudt notes that George Washington used Pennsylvania Dutch soldiers as messboys and that, when he returned to Mt. Vernon, he took Pennsylvania Dutch cooks with him. The author attributes the quality and uniqueness of the cuisine to the way foods were preserved and not to the manner in which they were cooked, and regretfully concludes that the commercial preservation of foods marked the end of the distinctiveness of Pennsylvania Dutch food.

The Civil War, with its emphasis on the unity of the nation, was the dividing point in the life and culture of these people. The road now led toward Americanization, but by this time the Pennsylvania Dutch had spread from eastern Pennsylvania into Ohio. While uniqueness tended to be muted, their influence now flowed into the larger American society.

This volume is rich in detail and has grown out of sound scholarship. The illustrations alone are worth the price of the book, and they are matched by a text that will lead the reader into further probing into one of the richest chapters in American history. As the Bicentennial Year approaches, with the nation again searching for its roots in order to re-focus on its destiny, I can recommend heartily this book as a study that

illuminates a great people too long neglected and misunderstood. In the Pennsylvania Dutch, anti-feudal and anti-bourgeois, lies the source of much of American idealism and a great deal of the early impetus to build on earth a society fit for human habitation.

JAMES I. McCORD

The Transfiguration of Politics, by Paul Lehmann. Harper & Row, Publishers, New York, N.Y., 1975. Pp. xv + 366. \$12.95.

This book is two things at once. It is a meditation on the key role of the New Testament story of Christ's transfiguration, in the power struggle of modern history. And it is a study of how human politics is opened to new possibilities by the power of Christ. Lehmann starts from the fact that there are in this world established authorities and revolutionary movements. Both are expressions of human power, the one a self-justifying legitimacy that ends in the tyranny of order; the other a self-justifying rebellion that ends in the tyranny of anarchy. But the power of God does not look down from heaven in some olympian judgment on them both; through Christ it participates in and transfigures the conflict between them.

Already with this statement the claims of legitimacy are undermined. The passion for humanization has been bred in humankind by the Biblical revelation itself. This passion generates revolution, the protest against all that puts order before freedom, or structures of the present against the promise of the future. Revolution, in its assertion of humanity in terms of protest and promise is, says Lehmann, the lifestyle of truth. It has a positive relation to the Gospel that legitimacy does not have. The witness of the Christian then is to participate in revolution and to seek its transfiguration into the true humanity of Christ. For revolutions—in an aphorism Lehmann borrows from Hannah Arendt—tend to devour their own children unless redeemed from ultimate dependence on power itself.

One finds, therefore, two thrusts in this book. The first discerns in the revolutions now going on in the world—the longest chapter traces Asian, Latin American and U.S. Black examples—the signs of new humanizing possibilities breaking into history through the struggles of fallible and often non-Christian agents. The second describes the action of God through revolution as sub-

mission (Romans 13), silence (John 18 & 19), and transfiguration (Matthew 17). Revolutions are signs of divine transfiguration, but they themselves need to be saved. Paul's admonition to the Romans, Jesus' behavior before Pilate, and the transfiguration story itself, are parables of "the terms on which the revolutionary struggle for freedom, justice and order may undergo a transfiguration that will signal the imminence of the political realization of revolutionary hopes." This combination of human revolution and divine transfiguration is the "providential-eschatological pressure" that is in reality giving shape to the human future. In this reality as in the Bible, promise is the basis of commandment, freedom the basis of order, justification the basis of law.

All of this is worked out with the brilliant flashes and baffling leaps of insight which have always characterized Paul Lehmann. The book is not easy to read, or to capture on a page of notes. It will not illustrate next Sunday's sermon; it will rather give a new direction to sermons for a year to come. The one overriding case which it pleads, however, is the issue on which it stands or falls: is there a transfiguring work of God in history which beckons and compels us to respond to it, or are we human beings saved out of a history that remains of secondary importance until the day of judgment? Lehmann believes the former. Therefore, revolution is the life style of truth, though truth must transfigure the revolution. Therefore, orders and authorities must be continually challenged to serve freedom and humanization, never justified as necessary adjustments to a perpetually sinful world. The justification of the sinner by grace alone is a message of hope and liberation for the world, not the glossy side of a hopeless human condition. This is what the transfiguration of politics is all about. It is an attempt to reverse the tide of centuries of individualist other-worldly, and therefore all-too-worldly and conformist piety by looking at Scripture, the Reformation, and today's revolutions afresh. This book is worth the time of anyone who has this agenda.

CHARLES WEST

Rome and Canterbury through Four Centuries, by Bernard and Margaret Pawley. The Seabury Press, New York, N.Y., 1975. Pp. 419. \$13.50.

In this book Canon Bernard Pawley—who was

appointed liaison officer of the Church of England at the Vatican following the visit of Archbishop Geoffrey F. Fisher of Canterbury to Pope John XXIII in 1960—and his wife present an historical account of the relations between Roman Catholicism and the Church of England since their 16th century separation.

The general outlines of the story are well known to church historians. After Pope Pius V in 1570 solemnly excommunicated Queen Elizabeth I and released her subjects from their allegiance to her, English Catholics were subject, sometimes to active persecution, but always to social and political discrimination, until the Roman Catholic Emancipation Act of 1829. Since then Roman Catholicism has grown greatly in England, both in influence and in numbers, partly because of the conversion of High Church Anglicans, but mainly by reason of wholesale immigration from Southern Ireland. In 1850 the Roman Catholic Hierarchy was restored in England; and for a century thereafter English Roman Catholicism and Anglicanism—at least at the official level—acted as rivals, if not outright opponents, of each other. Since John XXIII became Pope in 1958, however, and particularly since the Second Vatican Council (1962–1965) which he convened, relations between the two churches have vastly improved: dialogue has replaced diatribe, and competition has given way to co-operation.

This book has certain merits. First, it presents a factual and well informed account of the relations between the two churches during the last four centuries, an account which draws not only on secondary works but also on primary sources.

Second, the book adds some significant details concerning certain of the episodes with which it deals—for example, the Papal condemnation in 1896 of Anglican orders as “Absolutely null and utterly void”; and the Malines Conversations of 1921–1925.

Third, it gives a valuable summary of the effects of the Second Vatican Council on the relations between the two churches, and of the common ecumenical initiatives in which they are presently engaged.

Finally, the book offers a rather unusual assessment of the relative ecumenical significance of Pope John XXIII and his successor Paul VI. Admitting that “comparisons are impossible between two such different men,” it asserts that “the impression from outside the Church of Rome must certainly be that whereas John’s ingenuousness stumbled upon the vision

of a new Council and gave it life and breath, it is Pope Paul who has guided and weaned it with a sagacity which Pope John could never have commanded. The two men should be held in equally high esteem, but for different reasons.” (pp. 331–332). This is not the usual view held in non-Roman circles, but history may yet endorse it.

The book has an epilogue written by Dr. Arthur A. Vogel, Bishop of West Missouri in the Episcopal Church of America. This summarizes recent developments in the relations between Roman Catholicism and the Episcopal Church in the United States of America.

NORMAN V. HOPE

The New International Dictionary of the Christian Church, ed. James D. Douglas. Zondervan Corp., Grand Rapids, Mich., 1974. Pp. 1074. \$24.95.

During recent years, several useful dictionaries of church history have appeared. An English one—*The Oxford Dictionary of the Christian Church*—was published in 1957, and an American one, *The Westminster Dictionary of Church History*, appeared in 1971. An Anglo-American one, *The New International Dictionary of the Christian Church* has now been published. Its General Editor is Dr. James D. Douglas, British Editorial Director for *Christianity Today*. Its American Consulting Editor is Dr. Earle E. Cairns of Wheaton College, Illinois.

In his preface, Dr. Douglas mentions some of the problems which confronted him as editor of this work. He had to decide how much space should be given to the Bible, especially the New Testament. He had to consider what attention should be devoted to subjects which are properly theological rather than historical; and he must consider how he should treat the major non-Christian theologians, with which Christianity has come into increasingly close contact during recent years.

To the present reviewer, it would seem that Dr. Douglas has solved these problems wisely and capably. His dictionary devotes some attention to every book of the New Testament, either separately or as a member of a group such as the Synoptic Gospels or the Pauline Epistles. It gives space to such major theological questions as Atonement, Justification, and Predestination; and it treats such non-Christian religions as Buddhism, Hinduism, Islam, and even Zoroastrianism, briefly but adequately.

As would seem to be appropriate in such a book as this, the articles are predominantly concise, clear, and designed to present basic facts rather than extensive critical evaluations. What must strike even the most casual reader is the comprehensiveness of treatment. All the Christian centuries are covered in this dictionary; so are all the countries in which Christianity has rooted itself in any depth; all the major issues and events which have emerged in Christian history are treated; and most of the important figures who have affected the course of Christian history. More than that: the subjects have been chosen with commendable impartiality and treated with fair-mindedness. For example, if the conservative German scholar, Bernhard Weiss, is considered, so also is the radical critic, Paul Schmiedel. J. Gresham Machen is given an article, but so also is Harry Emerson Fosdick. The conservative Scottish scholar, James Orr, is treated, but consideration is also given to his fellow-Scot, James Moffatt, considered to be something of a radical critic. Thus, no one critical viewpoint is promoted, but an attempt is made to do justice to all.

In spite of this, questions may legitimately be raised as to the selection of names for consideration in this dictionary. For example, if Peter Marshall and Jesse M. Bader deserve inclusion for their contribution to American Christianity, so also surely should Henry Sloane Coffin, John A. Mackay, and George A. Buttrick have been noticed. The Scotsman, John Baillie, was of course worthy of mention, but so also were his two immediate predecessors in the Edinburgh Chair of Divinity which he occupied, namely, Robert Flint and W. P. Paterson. In twentieth century Scotland, no doubt Ian Henderson has been influential, but not more so than William Barclay and James S. Stewart. The English Methodist preacher, William E. Sangster, was of course worthy of mention, but he has not been any more influential than his friend, Leslie D. Weatherhead, who surely should have found a place in this dictionary.

Editor Douglas and his contributors have sought to maintain the highest possible standards of factual accuracy in their work, and in this regard they have done amazingly well. Despite their diligence, however, some errors have crept in. Thus, on page 210a, Thomas Chalmers at Edinburgh University taught not philosophy but divinity. On page 280a, Robert Dabney began to serve on Stonewall Jackson's staff in 1861, not 1881. On page 363b, T. H. Huxley is described as

an atheist; he was really an agnostic, a rather different thing. On page 447b, Priestley's Christian name is given as Thomas: it was really Joseph. On page 480a, in the article on the Books of Homilies, surely the perspicuity rather than the perspicacity of Scripture is meant. On page 1045b, it is stated that Alexander Whyte taught in New College, Edinburgh, after being appointed Principal in 1909; but in fact he did no formal teaching in the College. The article on "Wee Frees" on page 1032a should be completely rewritten. The name was given to that small and dissident body of Free Churchmen who refused to enter the union of the Free Church and the United Presbyterian Church in Scotland in 1900, and who claimed all the property of the Free Church as their lawful possession.

Despite such minor flaws, however, this Dictionary promises to be a most useful work of reference. It is well calculated to fulfill Dr. Douglas's hope of encouraging "the reader to marvel at the richness, diversity, and wholeness of the Christian tradition". (page v).

NORMAN V. HOPE

Charles Raven, by F. W. Dillistone. William B. Eerdmans Publishing Company, Grand Rapids, Mich., 1975. Pp. 448. \$12.95.

Charles E. Raven (1885-1964) was one of the most gifted and versatile Church of England clergymen during the first half of the twentieth century. His preaching was almost as acceptable to popular audiences as that of Studdert-Kennedy, and about as influential in sophisticated University circles as that of Hensley Henson or even William Temple. He was a broadcaster of rare effectiveness, comparable with Dick Sheppard. A man of social sensitiveness, he was one of the first Secretaries of COPEC in 1924, which has been described by Ruth Rouse and Stephen Neill as "the most considerable effort made up to that time anywhere in the world to focus Christian thought and action on the urgent problems of the day". (*History of The Ecumenical Movement*, p. 540).

Raven's scholarship was shown in his authoritative work on Christian Socialism and, in a very different field, his book on *Apollinarianism*, "the most important single treatment of the subject during the past half-century". (*Charles E.*

Raven, by F. W. Dillistone, p. 101). Besides all this, Raven wrote two able biographies—one on the great English naturalist, John Ray, “whom he claimed to be more significant in the history of science than the greatly honored Sir Isaac Newton” (*Ibid.*, p. 338); and the other on Teilhard de Chardin, the first in English on this significant Roman Catholic thinker.

More than that, Raven was a theologian whose major life work was to reconcile science and religion, which he saw as twin aspects of God’s revelation, finding initial fulfillment in Jesus Christ, and culminating in the creation of a great family of children bearing Christ’s image, and dwelling in perfect communion with Him and with one another.

Despite these considerable, even outstanding, achievements, Raven seems to have been frustrated and even an unhappy man. To be sure, he was appointed a Royal Chaplain; he was a Canon of Liverpool Cathedral; he became Regius Professor of Divinity at Cambridge University and subsequently Master of Christ’s College there; and he even served a term as Vice-Chancellor of Cambridge University. But he was never offered a Bishopric or even a Deanery, though he dearly coveted such ecclesiastical preferment. He was debarred from broadcasting during World War II, and after his retirement from Cambridge in 1950, held no official position in the Church of England.

Why should he have thus been disappointed in his ecclesiastical ambitions? One reason may have been this, that in certain respects, he was out of tune with the contemporary Establishment. For example, he was what Hensley Henson called an “ardent feminist,” who as early as 1928 advocated the ordination of women to the Priesthood of the Anglican Church; and this attitude, he always maintained, kept the powers that be from promoting him. Perhaps so; but another reason may have been this, that after 1930, he became a convinced and articulate Pacifist, which, to put it mildly, did not sit well with the British Government during World War II.

There may, however, have been a deeper reason for Raven’s frustrations, namely the flaws in his character and personality. For one thing, he was almost morbidly given to self-pity, which Leslie Weatherhead once described as “one of the most disintegrating emotions in which personality can indulge.” He was also dogmatic and opinionated, to the point of not being able to see any good in a viewpoint different

from his own. Thus, he never did justice to the neo-orthodoxy theology of men like Barth and Brunner, and even Tillich: his biographer says that he “included all German theology within a single packet and determined that he would have none of it” (Dillistone, p. 396). So perhaps the appointment-making authorities in England were well advised not to make him either a Dean or a Bishop.

This full-length biography of Raven by Dillistone presents a most knowledgeable and balanced treatment of its subject. Dr. Dillistone does full justice to Raven’s personal qualities and achievements; but he makes no attempt to gloss over his faults of character. The book is valuable not only as the story of one of the most forceful and impressive Church of England personalities during the present century, but also as a commentary on much of the twentieth century history of the Anglican Church.

NORMAN V. HOPE

God, Caesar and the Constitution, by Leo Pfeffer. The Beacon Press, Boston, Mass., 1975. Pp. 390. \$15.00.

Mr. Leo Pfeffer is an acknowledged legal expert in the field of Church-State relations in the United States of America. Not only has he skillfully abridged A. P. Stokes’ standard three volume work on the subject, but he also authored a massive and monumental volume entitled *Church, State and Freedom* which covers much the same ground. Now he has examined the role of the Supreme Court in deciding those Church-State issues which have emerged in the United States throughout the two centuries of the country’s independent existence.

Mr. Pfeffer begins by pointing out that there can be no conflict between church and state in a theocracy or in an Erastian establishment, for in the former the clergy make all final decisions, while in the latter the state—Caesar—has the last word and his word is law. But the United States has what one jurist called “a state without a religion and a church without politics.” This situation is pointedly set forth in the First Amendment, which states that “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.” In this situation conflicts, or at least tensions, between Church and State are liable to emerge, since the two institutions cover much the same constituency, or at least compete in the same

market; and also since they sometimes issue conflicting commands—for example, with respect to participation in war. In these circumstances there has to be a referee empowered to decide disputed issues; and—though there is no explicit constitutional authority for this—since 1803, when Chief Justice John Marshall issued his famous *Marbury vs Madison* judgment, disallowing a law passed by the Congress, the Supreme Court has assumed the role of ultimate arbitrator and its rulings have been accepted as final and binding.

Mr. Pfeffer goes on to examine the decisions of the United States Supreme Court with respect to the major type of Church State questions which have come before it for adjudication. These have had to do with the family—for example, contraception and abortion; the military—for example, how far should religiously based conscientious objection to participation in war be respected by the government; the private and parochial schools—for example, should they be supported by public funds and if so to what extent; and community welfare—for example, how legally valid are Sunday observance laws. His conclusion is that, despite occasional lapses and deviations, the American people—as their attitude has been expressed in the Supreme Court Decisions—“have been faithful to the commitment that the business of God is not that of Caesar” (p. 345); and he quotes as an admirable statement of the United States consensus in the area of church state relations the words of Thomas Paine in *Common Sense*: “As for religion, I hold it to be the indispensable duty of government to protect all conscientious professors thereof and I know of no other business which government hath to do therewith.” (pg. 348).

Readers of Mr. Pfeffer's earlier books will not be surprised by the wide-ranging legal erudition displayed in this volume, nor by the crystalline clarity of his exposition, even of tangled legal issues. His book—comprehensive, fair minded and up to date—is an admirable exposition of the present church-state situation in the United States as defined by the United States Supreme Court.

NORMAN V. HOPE

Proclamation: Pentecost II (Series A), by Donald Macleod and J. T. Forestell. Fortress Press, Philadelphia, Pa., 1975. Pp. 58. \$1.95.

In this volume Donald Macleod shows one of the reasons why he may be regarded as the Dean of American Teachers of Homiletics: He has mastered a theory and method of preaching which works to produce sermons of a consistently high order. The reader of this book will find himself enlightened and inspired by the content and style of the homiletical interpretation. In this he may be likened to the hungry man who is given a fish. But he may also study the work analytically and become like the man who learns to fish, thus securing more lasting benefits. To follow the latter course it is necessary to see this volume in its context, as one of a series of twenty-six books which are “aids for interpreting the lessons of the Church Year” as presented in the recent ecumenical lectionaries.

The series is one of the most significant undertakings of homiletical interpretation in our time. It is reminiscent of those studies of preaching texts by eminent preachers (for example, G. Campbell Morgan), but the selection of texts is by “The Church” in a more corporate sense. Moreover, each of these volumes (with the exception of Krister Stendahl's Series A: Holy Week Study) is the result of a collaboration between a biblical scholar who exegetes the lessons and an editor-homiletician who provides homiletical interpretation and editing of that volume. The series is like *The Interpreter's Bible* in this combination of approaches, but unlike it in that general commentaries on the Bible will appear in separate volumes while this series confines itself to lessons for the day. Moreover, and what is more important, unlike *The Interpreter's Bible*, this series is carefully coordinated from the homiletical perspective. The editor-homileticians are for the most part teachers of preaching and pastors, and with those who have been chosen as exegetes, may be said to represent major hermeneutical forces and styles of this era. Fortress Press is to be commended for making this resource available. Not only does it provide practical help for the working Churchman, but it also provides us with a comprehensive overview of how exegetes and homileticians are carrying out their work.

It is in this context that Donald Macleod's volume stands out. Each of the volumes deserves a separate review, and this reviewer has learned something from each of the other volumes he has seen. In general, the homiletical interpretations tend in one of two directions. In one, the homiletician simply takes the individual lessons and im-

provides on them. In the other, the homiletician follows a well defined method applied to each set of lessons. The results are extremely varied.

What Macleod attempts in his volume is striking. He will deal, first of all, with all *three* biblical lessons, Old Testament, Epistle and Gospel. And he will deal with them with the help of the exegete—but also with his own independent biblical research.

We do have much to learn from the biblical scholars. Professor J. T. Forestell is the exegete for this volume and his exegeses at their best are like drillings which penetrate the earth's crust for oil. They sink deep in the particularities of the individual passages under consideration. But the preacher must be able to appropriate the work of the biblical scholars critically. The oil discovered in a particular well must be tested, refined, and delivered. The preacher must still be prepared for the similar task of comparing, relating and communicating the fruits of biblical study. He will then relate this overarching biblical message to both the social setting and the individual situation of the hearers/readers as he perceives them. He will do this with an awareness that the Christian faith is a whole corpus of doctrine and he will speak/write with a sensitivity to style stressing clarity and persuasiveness. He will produce not only a collection of sermons, but will mold them into a series.

This, in brief, is what Dr. Macleod will attempt. He is quite clear about his aim. But how will he hit it?

First of all, surely, by being clear about his basic understanding of preaching. He is not in the pulpit to impersonate Charlie Brown. He knows the difference between "Peanuts" and prophesy. He is there to have that biblical word speak again, let it say what it will.

With that aim comes a method. One listens to the biblical material for the Word—not just words. He seeks not the feints and parries, but the central thrust. This "central thrust" may sometimes lie in a common theme between Old Testament and New, sometimes it may express itself in tension. But one listens to both Old and New Testament for the Word, and this word then takes its shape in a simple, clear restatement of a sentence or at most a brief paragraph which will be the main drive of the sermon.

The body of the sermon comes from the interaction between the biblical ground and our contemporary configuration, as perceived and experienced by the preacher. The outstanding points or images from the interaction are placed at the head of the sections. Material from his-

tory, past and present, is drawn on for support. The preacher consistently is concerned to demonstrate the appeal of his subject matter. He wants the hearer to believe, so he is concerned with the devotional, the evangelical, and the doctrinal. He also wants the hearer to hear, so he is concerned with the style, the argument, the illustration.

To develop such preaching is clearly the aim of Dr. Macleod in this volume. Even more remarkably, he consistently hits it. The aim is high, and the method works while avoiding sheer improvisation on the one hand and rigidity on the other.

Like every good teacher, Dr. Macleod leads us to the horizons where from points of strength we may look in new directions. Each reader, like each student, will observe ways in which he will be called to move out on his own. This preacher may want more concern for the corporate structure of our contemporary life. That preacher may want more variety of construction, a more flexible style of discourse. Every preacher should profit from the clarity of aim and security in method which characterize this work.

One of the strengths of this preaching is its mastery of a body of literature for preaching purposes, and precisely about this strength I would like to make an observation. The literary allusions in the main are from sources which are traditional. They tend to represent the sensibility of Matthew Arnold, as suggested in the paraphrase with which this volume closes—with reference to a "will not our own that makes for righteousness." That sensibility is undoubtedly one of the high points of Christian understanding. But its ethos is prior to the Matthew Arnold who wrote *Dover Beach* in which he saw "the sea of faith" no longer at the full white "on a darkling plain . . . ignorant armies clash by night."

Ours is an age which lives on this side of *Dover Beach*. The preacher must explore more widely and deeply the literature which recognizes this and will be called on in his own way to help create it. This is not only a matter of literary criticism, of course, but of our very experience of life and of faith.

For myself, I am convinced that the word with which Dr. Macleod closes this volume is both central to the Bible and to all ages: the legacy of Christian faith becomes real in every generation to the one who foregoes adulation of self and embraces the claim of the divine will. For showing us once again this truth, and generously indicating how all Christian spokesmen can com-

municate it more effectively, we thank Donald Macleod.

DAVID J. RANDOLPH

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John Wesley and the Bible: A Psychological Study, by Thorvald Källstad. Nya Bokforlags Aktiebolaget, Stockholm, 1974. Pp. 356. \$13.00.

The Story of American Methodism, by Frederick A. Norwood. Abingdon Press, Nashville, Tenn., 1974. Pp. 448. \$17.95 (cloth). \$9.95 (paper).

These are two scholarly works which should prove invaluable to Methodists, but will also be of interest to all students of Church History. The first book is a dissertation accepted by the Faculty of Theology of the University of Uppsala, Sweden, for the degree of Doctor of Theology. The author is a Methodist minister who has been a professor since 1945 at the Methodist Theological School in Gothenburg and since 1963 its Principal. From 1961 to 1973 he was also a member of the Swedish Parliament. Of the writing of books about John Wesley there is no end, but the study of his personality within the framework of the psychology of religion has been almost wholly neglected. What has been lacking is a study of the importance of the biblical tradition in the development of the personality of the founder of Methodism. This book adequately supplies that lack.

It is a very thorough piece of work, amply documented and reveals an amazing knowledge of the extensive literature on John Wesley. The book is limited to a study of Wesley's religious development in his earlier years up to May 1739 when Wesley was 39, because he himself describes this point as a borderline and as what he calls "the start of this new period in my life." His behavior is henceforth conditioned by a biblical system of reference. Ten years before, as a result of his study of William Law's *A Serious Call*, he says: "I began not only to read but to study the Bible as the one, the only standard of truth and the only model of pure religion." He says in the preface to his *Standard Sermons*: "Let me be *homo unius libri*—a man of one

book." He had a propensity for applying biblical texts to his own situation. According to Dr. Källstad an applicable instrument for the study of Wesley's use of the Bible has been made available in the form of the role theory presented by Professor Hjalmar Sundén, the first holder of a chair of Psychology of Religion in the Scandinavian countries at the University of Uppsala. This theory was a key that opened a door to fields in the world of Wesley's experience which it had not been possible to open earlier. The author also uses Leon Festinger's theory of cognitive dissonance to explain Wesley's cognitive processes, his changes of attitude and opinion as shown in his Journal, Diary and Letters. He casts new light upon Wesley's conflicts, for instance, the conflict between his biblically motivated ideal of voluntary celibacy and feelings of love; his decision processes, for instance, how Wesley's own model of faith begins to develop in relation to Anglicanism, Moravianism and Mysticism; his experiences in 1725 and 1738: how he experiences his relationship to God in dual role situations and himself as being God's partner.

It is an extremely valuable book which deserves careful reading and may be commended to all who are interested in John Wesley's religious development. It has extensive notes at the end and a very complete bibliography.

The second book is a comprehensive one-volume history of American Methodism, the first in many years, which traces the development of a new church in a new nation from its beginnings with the Wesleys in England to the changes and challenges of later twentieth-century America. The author who is professor of Christianity at Garrett Theological Seminary at Evanston, Illinois, is a recognized authority in the field of American Methodist history. It is, as Dr. Norwood says in his preface, a kind of bicentennial book. "It appears on the eve of a national remembering of revolutionary origins. This coincidence may serve as a reminder that the Wesleyan movement wrought another kind of revolution at the same time it developed young sinews during the American Revolution." Dr. Norwood reminds us that Methodism was a social process as much as an ecclesiastical movement. Whereas in England the context was the Industrial Revolution, in this country it was the political experiment of government by consent of the people in a representative democracy.

It is good to be reminded that the planting of Methodism in America was a lay movement and

that the local preacher played an important part in the early days. Dr. Norwood has much to say about the value of the class meeting and deplors its disappearance. For the first time the story of the Evangelical United Brethren is told as part of Methodism with which it merged in 1968 to form the United Methodist Church. Black Methodism, the contribution of women, the theological trends over two hundred years are all treated fully in this book. It is written in a lively style which makes it eminently readable. To give one example (p. 33), where Dr. Norwood visualizes the difference between the "bands" and the "classes" in early Methodism in this way: "The society-band structure is like a slice of Swiss cheese, the holes being bands within the society, and the society-class like a round pie sliced into segments for serving."

Dr. Norwood says that Methodism became in many ways the most American of the churches. "Not only in its inception but throughout its development it was most in tune with the American song." This is an indispensable volume to provide both information and interpretation for all who wish to know what American Methodism is and how it became what it is.

JOHN BISHOP

Dwight L. Moody: American Evangelist, 1837-1899, by J. F. Findlay, Jr. Baker Book House, Grand Rapids, Mich., 1973. Pp. 440. \$4.95 (paper).

In his forward to this book Martin E. Marty remarks that Moody more than any other man drew attention to America for his leadership in a time of urban transition and rightly says that by the time we have finished reading this study, "much in Moody will still look quaint and antique, but it will also be clear that in his movement patterns and modes which still shape men and cultures were being born." Dr. Findlay, who is an associate professor of history at DePauw University, attempts to give a balanced and reasonably accurate picture of the evangelist in his historical milieu. "Moody must be viewed not only as a part of the external structure of American culture and society, but also in relation to the inner structure of religious ideas and forces which fundamentally shaped all of his actions during his adult years" (p. 16). This is an objective, well-documented and scholarly study of Moody which is neither uncritically eulogistic nor harshly critical. It reveals Moody as an

earnest Christian with a practical common sense approach to evangelism, a colorful figure, rough-hewn and unorthodox in many ways, but whose personality made an overwhelming impact upon all those with whom he came into contact.

Dr. Findlay makes an interesting suggestion that Moody's revival campaigns in England and the ritualistic movement in the Church of England should be viewed as two sides of the same coin. "This coin was the democratization which was affecting all of English society. When the revivalist is viewed in this context he becomes, Janus-like, a foretaste of England's future as well as a reflection of her past. This helps to explain his extraordinary appeal to Englishmen" (pp. 187-8). These years in England laid the groundwork for his activities in his later years and caused him to realize the immense social problems facing countries caught up in the industrial revolution. There is a valuable chapter on Moody's theology. Findlay says: "The Word of God and the world of everyday experience were the controlling elements in every phase of the evangelist's existence. Inextricably intertwined they constituted reality for him and suggested the manner in which life was to be lived" (p. 237). He gave himself fully, both physically and mentally, to the work of evangelism because he believed God's service was to be performed because "men love Him and want to do something for Him, not because they have a duty to perform."

Findlay points out that Moody read the Bible without preconceived notions about what it should say—with a freshness that let the book speak to him. "He never broke away entirely from the intellectual framework in which most evangelicals of the late nineteenth century felt at home but at times he seemed to reach out and grasp in quite a profound way portions of the Biblical message." It was this openness to the Biblical message on its own terms which explains the depth of his comments and his ability to establish rapport with many of his listeners, who were often as diligent and devout in their study of the Bible as he (pp. 157-8). According to Findlay "technique seemed to be his greatest strength as a revivalist and preacher, theology a noticeable weakness."

The world has never quite done justice to Moody's real greatness. He was a man of apostolic mold. He won, as few evangelists have done, the sympathy and goodwill of Christian scholars in all the churches. Henry Drummond quotes the comment made on Moody by an

author of world-wide repute who had met every contemporary thinker from Carlyle downwards: "I have always held that in sheer brain-size, in the mere raw material of intellect, Moody stands among the first three or four great men I have known." To those who wish to learn more of this great servant of God, Dr. Findlay's book may be unreservedly commended.

JOHN BISHOP

To Die With Style, by Marjorie Casebier McCoy. Abingdon Press, Nashville, Tenn., 1974. Pp. 175. \$5.95.

Marjorie McCoy is a student of drama and theology. She earned the Bachelor of Divinity degree at the Pacific School of Religion and has done graduate work at San Francisco Theological Seminary. This book grew out of her wrestling with the questions why death should be so frightening and so hard for us to accept and how it is possible to live our death. There has been a growing interest in recent years in talking openly about death and dying. Considerable literature has arisen on the subject and courses on it in high schools and colleges attract large numbers of students as do conferences on death and dying. This is a useful addition to the literature which should be of considerable help to ministers in their counseling. The author looks at death "not primarily as a thing to be suffered but rather as an action to be anticipated and prepared for. Why not, with Carl Jung, speak of the 'achievement of death' and view dying as the final creative task of our lives?" (p. 16).

In the first part of the book Mrs. McCoy deals with the need to be aware of our natural fear of death, our anxiety, our will to live and the way we experience foretastes of death in the midst of life. The fact that we die the way we live shows us the need for self-awareness. The earlier we become conscious of our life style, she argues, the more freedom we will have to change our attitudes, to grow in maturity, to achieve our death throughout our living. In the second part she explores some of the life styles—an accepting life style that meets death as an inevitable part of creation; a defiant life style that rebels against death as a personal destroyer; a sensual life style that fears death as the denial of human meaning; a humorous life style that dances with death around the edges of ultimate mystery; a tragic life style that experiences death as always too soon; and a questing life style that seeks to find in

death the meaning of existence. In the final section of the book the author deals with the ultimate goal—achieving our death. Having found a style to live by we can live and die with style and trust and expectation, thereby making death our final creative task.

This book is well written and enriched with many apt quotations and illustrations, not only from other writings on the subject, but also from poetry and drama as well as her own experience. There are few biblical references apart from Ecclesiastes and no quotations from the New Testament except for a reference made to an essay by Oscar Cullmann on "Immortality of the Soul or Resurrection of the Dead?" in which he quotes from Mark's Gospel our Lord's two cries from the Cross, on which Mrs. McCoy comments: "For the Christian the fact that Christ died sharing our human fears has given help and comfort at the time of death" (p. 82). She does not refer to Cullmann's argument that Christian doctrine presupposed the Jewish connection between death and sin. "Death is not something willed by God, as in the thought of the Greek philosophers: It is rather something unnatural, abnormal, opposed to God. Death is a curse and the whole creation has become involved in the curse" (p. 20). Christians who believe with Cullmann that "the whole thinking of the New Testament is governed by belief in the resurrection" will join him in denouncing all attempts to make of death a natural phenomenon. For the resurrection is robbed of its meaning if it is not a triumph over a powerful evil. The Christian minister will accept the challenge of this book and use its message to help his people take the life out of death, but when he has to minister to those unable to speak peacefully or calmly about death, he will accept death for what it is—the implacable foe, "the last enemy to be destroyed."

JOHN BISHOP

God's Party: A Guide to New Forms of Worship, by David J. Randolph. Abingdon Press, Nashville, Tenn., 1975. Pp. 144. \$3.50.

Anyone sensitive to what's happening in sanctuaries across the continent recognizes the ferment of liturgical revolution. But what does all this folk singing, dancing, dialoging and parading with banners mean? David James Randolph ex-

plores this revolution concisely and creatively in his *God's Party, A Guide To New Forms of Worship*. While presently pastor of Christ Church, United Methodist, of New York City, Dr. Randolph during the investigation and writing of *God's Party* was director of The Project on Worship, an effort by the United Methodist Church to gather, evaluate and share creative resources for contemporary worship.

When we ask with the Prodigal's elder brother, "What is the meaning of this music and dancing?", David Randolph declares, "I believe that the current movement in the worship life of the church will be as significant historically as such epochal events as the Protestant Reformation" (p. 13). And the power of this revolution lies not as much in the mod liturgies, jazz masses and new music as in the fact that the people are truly reclaiming the work of creating their worship. As the Protestant Reformation belonged to the people, so today liturgy is becoming the work of the people. But the "work" of liturgy really is a party, God's party. We are invited in worship to God's party (Randolph says) with God as the host and Christ the life of the party, where we celebrate the good news that "man has a sponsor in the universe and a fellowship on earth" (p. 17).

After David Randolph establishes the goals and criteria for God's party, he asks the crucial question, Why doesn't the party get going in most churches? What's behind the deadly sleep in pew and chancel alike? Fundamentally we have a problem of language. The reality of our lives too often fails to synchronize with the reality of God in worship because our language in the sanctuary is too limited. While we live our lives on multi-levels, we appeal in liturgy to that life usually only on a single level. The rich multi-layered structure of reality gets flattened to one-dimensional unreality by the dirge of clergy-words. Hence, we fall asleep. Taking his cue from phenomenologists such as Husserl, Heidegger, Sartre, and Merleau-Ponty, Randolph shows how the language in liturgy, devoid of its kinesic, visual, emotional, social and architectural possibilities, leaves us unhinged from reality. Randolph concludes, "If reality is a multi-layered structure, then we need a liturgical language that expresses the fullness of reality" (p. 73). Getting God's party going, therefore, means speaking multi-dimensionally and artfully in liturgy, orchestrating the involvement of the people visually, viscerally and verbally in a montage of praises.

Dr. Randolph also offers a later, helpful

chapter on the process of getting ourselves ready for the party. He points out perceptively, "if we want more meaningful worship, then, we must pay attention to the process of change—the means by which we get from where we are to where we ought to be in our worship" (p. 110). He suggests steps in the creative process of involving people in party preparation: worship, study, measuring the congregation, reviewing and creating resources, designing liturgy, and worshiping again. In all, the process of creation seems as meaningful as the product of creation.

God's Party will remain a valuable addition to the shelf of works on the current ferment in liturgy for several reasons. First, David Randolph casts his discussion in the party image, a metaphor most of us need to help us rediscover the hilarity of wonder in worship. Secondly, the author thinks phenomenologically, seeing what happens in sanctuaries as not unrelated to broader cultural and historical forces. He is never at home with simplicisms. Thirdly, Randolph goes to the heart of our worship problems when he plumbs the depths of our liturgical dullness to uncover the language difficulty. Finally, Randolph does not leave the discussion hanging in mid-air. He applies his insights to parish life and to the process necessary to help people get ready to enjoy God's party.

How can a good book be made even more helpful? First, the role and importance of tradition in the book could be given more weight. While Randolph cites the importance of a historical consciousness in worship (p. 51f.), his discussion in general is limited in utilizing for contemporary worship the insights from our liturgical heritage. For instance, the structure of the mass is virtually dismissed as a-missional (pp. 58–59), whereas, historically this general order the Church has used for worship through the ages allows for plenty of girding for mission. Traditional liturgy also has celebrated God's presence in our reality primarily in terms of events rather than values. Randolph's discussion, however, seems to ground the party ethos more in meanings (vitality, values, and visions; p. 18f) than happenings, to build more on value lines than story lines. Yet the Good News of Christ comes on story lines and constitutes your story and mine in the sweep of salvation history. The Church shaped the mass out of its own story of salvation through the centuries, and we participate in the traditional order (The Service For The Lord's Day) because that structure retells our personal stories of new life in Christ.

Furthermore, we sense that worshipers preparing for God's party could use much more exposure to the data of traditional worship than seems to be allowed for in the chapter, "How Do We Get To The Party?" While David Randolph plumps for our studying worship, will a one-hour lecture (in a model agenda for a worship workshop) on the place of tradition in worship give us that sense of the past that truly grounds creativity for authentic expression?

A second desired addition to *God's Party* would be a more refined picture of multi-dimensional language in the sanctuary. Is today's languid worship merely one-dimensional? We suspect that as much a gestalt of language informs boring liturgies as infuses God's party. Multitudes of worshipers for numerous reasons are wed to Elizabethan sounds, gauche architecture, static kinesics, and unimaginative visuals—a preferred language of *unreality*. We are all tempted at times to choose the language of unreality as the only means seemingly of dealing with reality. The challenge in moving a people toward creative worship is in moving them from one gestalt to another rather than from no-gestalt to a gestalt. The question: which phenomenology?

One final request of David Randolph. Could we have yet more use of the party image in the development of the thesis? What begins as a fascinating use of the party metaphor (chapter one) soon gets lost in ensuing (yet helpful) abstractions about the meaning of worship and the significance of language. The party metaphor never really controls the discussion, and hence the party spirit suffers in the book. At a party, Randolph says, "we greet one another warmly, enjoy good food, talk over old times, share the good news and the bad, take a look at the future, and open ourselves to new possibilities" (p. 17). Just dreaming—what if the argument were developed more explicitly along the lines of what life is like at a party? Would we *feel* more celebrative as we think about celebration?

But, suggestions aside, we have been given helpful and lasting insights into celebration by this book. Thank you, David Randolph, for your invitation to the party!

DON M. WARDLAW

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King For Ever, by James S. Stewart.
Abingdon Press, Nashville, Tenn.,
1975. Pp. 160. \$5.95.

The name of James S. Stewart is synonymous with great Christian preaching. Throughout the ebb and flow of the fortunes of the pulpit of the past three decades, the constantly high quality of Stewart's sermons has indicated not only his affirmation of the integrity of preaching, but chiefly his devotion to the heart of the Gospel without which his or anyone else's witness is not real. Most connoisseurs of effective preachers both in America and Great Britain are acquainted with Dr. Stewart's earlier books: his splendid study of St. Paul, *A Man in Christ*; his Warrack and Yale Lectures on Preaching, *Heralds of God and A Faith to Proclaim*; but chiefly his fine books of sermons which established his pulpit reputation early and have won him a large place as one of the finest and best-loved preachers of the English speaking world.

No respectable homiletician sets up either for his students or himself other preachers as models to imitate. Every discriminating preacher, however, will find certain characteristics in the manner and matter of another's pulpit presentations which can provide both dynamics and correctives for his own. This has been true to a very considerable degree of the preaching of Professor Stewart. Numerous pulpit clods have tried to ape him, but happily a whole generation of creative preachers have grown in stature simply by appropriating a fuller measure of that triumphant life and message his sermons invariably point to and reflect.

This new volume comprises seventeen sermons marked by those features we have learned to expect from Dr. Stewart's craftsmanship: a thorough knowledge of the Bible; an intense humanity; a skilful blend of religious romanticism and realism; a constant focus upon the ultimates; and an excitement generated by being possessed by the claims of a lively Gospel. To read these sermons is to find again those priorities without which the Christian pulpit cannot survive. Each preacher who learns them sincerely and in his own way will approach his job "with the trumpet sounding for a new crusade" (p. 42).

DONALD MACLEOD

William Barclay: A Spiritual Autobiography, by William Barclay. Wm. B. Eerdmans, Grand Rapids, Mich., 1975. Pp. 128. \$5.95.

This book was published initially by Mowbrays in London under the title, *Testament of Faith*.

No one in the English speaking world needs any introduction to the author. As the book jacket states: "Barclay is one of the most widely read religious authors of the present day, and in his new book he reflects on his life and colorful career." His literary output has been enormous—about sixty volumes—and some of them have been best sellers (his Bible Study Book alone has sold over one million copies). Now, at the end of his ministry, which has included parish service as well as a distinguished teaching career at the University of Glasgow, Barclay takes time "to look across life and to ask what the things are by which I have lived."

Those of us who have read so many of his books and have met Professor Barclay in person find this volume a delight and inspiration. It is flavored with the usual evidence of a specialist in the classics, ancient and modern, and his accounting of the years is marked by his living daily under the aegis of strong belief. His was somewhat the cloistered life, but not intentionally or for his own ends. He had so much to say and to give to others, mentally and spiritually, that he accepted willingly the yoke of discipline and as a result he has presented a legacy to the ages. Students of world trends and events will not find here opinions or forecasts about things political or sociological. However, no one can read these chapters without feeling intuitively that here is a good man writing modestly about a greatness he could claim easily but leaves to others to appraise. Undoubtedly this volume is not the final period (punctuation mark) concluding Professor Barclay's writing. It is a "testament of faith"—of his own faith—in Christianity, in preaching, in the Church, and in the Risen Lord. Everyone should read it. It will make his earlier books more meaningful to all of us.

DONALD MACLEOD

Bonhoeffer: Worldly Preaching, by Clyde E. Fant. Thomas Nelson Inc., Nashville, Tenn., 1975. Pp. 180. \$6.95.

There is currently a resurgence of writing on the subject of preaching. Happily the new and better titles now appearing are treatments from both biblical and theological perspectives. Books simply on the theory and practice of sermonizing were already too plentiful and hence we have been in need of essays dealing rather with the message of the contemporary pulpit, the person of the preacher, and the place and significance of preaching within liturgical contexts. These re-

searches were more likely to explore and define the inter-relatedness of preaching with other theological disciplines. Moreover, they would delineate the centrality of preaching in the life and witness of the church rather than foster the concept of hierarchical primacy which seemed to be no longer tenable.

What promises to be the most significant book in the field of homiletics in this decade is the new volume by Clyde E. Fant on Bonhoeffer's theology of and thinking on preaching. Dr. Fant, currently the minister of the First Baptist Church of Richardson, Texas, was at the time of the writing of this book a professor of preaching at Southwestern Baptist Theological Seminary. During a sabbatical leave spent in Europe, Fant secured and translated student notebooks based on Bonhoeffer's lectures on homiletics at the tiny seminary at Finkenwalde between 1935 and 1939. The book is arranged in two parts: I. How Can the Church Speak to the World? and II. Bonhoeffer's Lectures on Preaching. A treasure for teachers of preaching, this volume deserves to be read and re-read. Dr. Fant has done his own homework well and presents this new material within the framework of a thorough grasp of Bonhoeffer's theological postures and perspectives. His translation of the Finkenwalde lectures is a contribution of inestimable value to our resources in the field of preaching. What is more, those whose grasp of Bonhoeffer's thought has been limited to two or three slogans parroted out of context will discover here his ideas fully fleshed out and will be led to redefine some untenable positions hitherto held simplistically without the imprimatur of the German author. This volume represents an immense amount of work. It establishes Fant's name as a scholar in the pulpit and we covet his professional competence again in some future day as an addition to the growing number of informed students of preaching who serve as teachers in our seminaries.

DONALD MACLEOD

The Living and Active Word, by O. C. Edwards, Jr. The Seabury Press, New York, N.Y., 1975. Pp. 178. \$7.95.

The sub-title of this book is "One Way to Preach from the Bible Today." The author is currently Dean of Seabury-Western Theological Seminary, Evanston, Illinois, and has published two earlier works, *How It All Began* and *Origins of the Christian Church*. At the outset Dean

Edwards states his purpose as follows: "What follows here is a 'how-to-do-it' book on preaching that gives a step-by-step method for constructing sermons that relate the Bible seriously to the challenge of being a Christian in today's world" (p. 1). The book falls into two parts: in the first half the writer focuses on methodology, and in the second he provides fifteen examples of sermons in which his homiletical principles are illustrated at work.

This book has much to commend it: the writer is comprehensive in his grasp of all the factors involved in contemporary thinking about preaching and is perceptive in his analyses of the problems involved in communicating the gospel in this latter quarter of the twentieth century. However,—this is the disturbing factor—these chapters bear evidence of having been loosely put together. Not only is the style dowdy (sentences ending with "that" or "with"), but certain paragraphs ramble along at the level of a teller of yarns (e.g., discussion of Maier, pp. 77-79, or of Watergate, pp. 89ff). Indeed more paragraphs than one can stand are written like columns in the weekly newspaper of Porcupine Gulch. Inaccuracies occur in considerable numbers, including a misquote of John 14:6: "I am the way, the truth, and the *light*" (p. 80). Moreover, the sermons are hapless and would fail to qualify as such by the criteria of the Reformed pulpit.

Enough, however, of the negative. The first sixty-six pages of this book are filled with items of homiletical theory, sermonic method, and interpretative techniques any teacher of preaching or pulpit learner will profit from admirably. The author has read well and is sensitive to the temper and mood of our times. He has so much to tell us, but why does he compose so badly?

DONALD MACLEOD

Casebook on Church and Society, ed. by Keith R. Bridston, Fred K. Foulkes, Ann D. Myers, and Louis Weeks. Abingdon Press, Nashville & New York, 1974. Pp. 220. \$5.95.

The Case-Study Institute was created to explore the case method in theological education. Funded by a grant from the Sealantic Fund, Inc. and sponsored by the American Association of Theological Schools in cooperation with several seminaries, the Institute is the source of most of the cases in this book. The cases are designed to provoke and promote reflection and discussion of issues facing the church as an institution in society. They are presented with background material to facilitate an understanding of the complexities of the issues and with questions which sharpen the issues for the study group.

The case method, as it has been effectively developed and used in the Harvard Business School, is particularly well suited for dealing with issues which have no one right answer or solution. The value of this method is its process of bringing many perspectives and convictions to bear on a situation, opening up the issues so that simplistic answers are seen for what they are and implications of alternative actions can be assessed for their immediate and ultimate worth.

It is not difficult to see this book used in lay education programs, in church officer groups, judicatory committees, among clergy in small study groups, in any continuing education program. When the cases focus on the clergy role, they might be utilized by a church board with its professional staff to promote an understanding and mutual recognition of pressures and expectations which shape and evaluate effective ministry. Cases related to the church's role in matters of abortion, homosexuality, and death could facilitate confrontation with these difficult issues with a greater possibility for sensing their complexities and a growing awareness that pronouncements alone do not constitute ministry.

For ministers and lay leaders who seek resources for more effective education for themselves, their colleagues and the laity of the church, this collection of realistic cases is well worth consideration. An extensive bibliography of other cases related to the church is available from Intercollegiate Case Clearing House, Soldiers Field Post Office, Boston, Mass. 02163.

FREDA A. GARDNER

Book Notes

by DONALD MACLEOD

ANDERSON, John B., *Vision and Betrayal in America*. Word Books, Waco, Texas, 1975. Pp. 130. \$4.95.

This book is a gold mine of facts, sensible observations, and quotable opinions regarding all our national ills—social, political, moral, etc.—but it is at the same time disappointing because it is long on diagnosis and short on cures. In view of the acclaim which preceded and accompanied its publication, one expected to find here either the ultimate panacea or the over-all alchemy to transform things as they are into what they ought to be. Each of the four chapters is an amalgam of apt quotations having to do with a wide range of issues and crises affecting these United States. However, the reader presses on vainly in the hope that the next page will bring Anderson's own blueprint for action or strategy for a way out. But one is let down on page 125 with a cliché ("The strength of America will rest first of all on its continued commitment to a moral idea") and an appeal to Cicero. No religious leader or thinker is quoted (except Billy Graham, and it is a moot question whether or not his opinion any longer counts); none of the more perceptive editorial commentators (Reston, Lewis, etc.) is mentioned; and if betrayal is rampant, no prophets are singled out as likely forebearers of the vision the author calls for. Maybe Congressman Anderson feels he cannot entertain an immediate solution and is happy to terminate his exploration with a question. (p. 129).

MARTIN, W.B.J., *Sermons for Special Days*. Abingdon Press, Nashville, Tenn., 1975. Pp. 157. \$3.95 (paper).

This little book will fill a widely felt need. Again and again preachers indicate to us at conferences and seminars on sermonic resources how difficult a problem is created by the need for fresh ideas for preaching on the main national and liturgical festivals of the church year. Those who know Martin's earlier books and his weekly column in *The Presbyterian Outlook* can antici-

pate in this new title the same perceptive insights into the nature of things and an equally competent series of remedial answers from biblical and theological contexts. Would that every preacher could be as well read as Martin!

TAYLOR, John V., *Enough Is Enough*. SCM Press, London, England, 1975. Pp. 120. 60p (paper).

Overseas critics predicted for this book a circulation as successful as Robinson's *Honest to God*. Not quite. Nevertheless, it makes interesting reading. Taylor, former General Secretary of the Church Missionary Society, is the new Bishop of Winchester and the author of the popular, prize-winning volume, *The Go-Between God*. Although many will feel let down by the absence of a solution to the situation Taylor diagnoses and describes, yet his ability to "tell it like it is" is alone rather amazing. The research behind this little book is immense. It is quotable, disturbing, and informative. Its lesson—"Enough Is Enough"—is worth serious reflection. Preachers should read this one—and ponder.

WAND, William, *Letters on Preaching*. Hodder & Stoughton, London, England, 1974. Pp. 128. £1.95 (paper).

Henry Sloane Coffin advised ministers to read one good book on preaching every year. This volume is worthwhile if you have the time for two. The former Bishop of London sets down in very readable form his mature reflections upon the office of preacher. His perspective and focus are traditional, but like most churchmen of long and wide experience, his pages are brightened by allusions and observations which commend Wand to us as a thinker and preacher. Probably the basically positive feature of this volume, apart from its format, a series of letters to a younger preacher, is the ability of Bishop Wand to make his definitions clear and plausible. This is the truest mark of the theologian as preacher.

STEWART, James S. *A Man in Christ*. Baker Book House, Grand Rapids, Mich., 1975. Pp. 332. \$3.95 (paper).

All of us are indebted to Baker Book House for reprints in paperback of many of the pulpit classics of a generation now closing. We are especially fortunate to have available now Dr. Stewart's 1934 Cunningham Lectures which have been rated as a "front rank contribution" among the many interpretations of the apostle Paul. Stewart attempts to disentangle "Paul's personal religion from the schemes and scholasticisms beneath which later generations have buried it" and to show that "union with Christ," not justification, nor election, nor eschatology, is the clue to an understanding of his thought and experience. No preacher should miss reading and re-reading this book which is marked by "a wealth of scholarship, insight, and spiritual sympathy, seldom found in such a happy combination."

CONLEY, Thomas H., *Two in the Pulpit*. Word Books, Inc., Waco, Texas, 1973. Pp. 116. \$2.95.

Dialogue preaching of a kind has run its course. No one expected dialogue sermons would so readily "fold their tents like the Arabs and silently steal away." However, there is room and reason for an occasional pulpit dialogue, especially if it is of above average quality. The best theory on dialogue preaching is found in a book by this name by W. D. Thompson and G. C. Bennett (Judson, 1969). However, among the more interesting examples of dialogue sermons are the creations of Thomas H. Conley, minister of First Baptist Church, Newport, Kentucky. These are marked by very natural conversation, scriptural orientation, and emphases upon many of the current issues in Christian faith and practice. The author is a good reader, an imaginative dramatist, and an interpreter with real impact.

ROGERS, Jack. *Confessions of a Conservative Evangelical*. The Westminster Press, Philadelphia, Pa., 1974. Pp. 144. \$2.65 (paper).

This book excites interest. Its interest is matched by its competence. The author, who is a professor of theology at Fuller Theological

Seminary, has provided for us not so much an apologetic as an account of a personal pilgrimage of faith and belief from a narrow traditionalism to new freedom and openness. It is not an autobiography although it is autobiographical. Professor Rogers tells the story of a mental and theological shift and of a gradual reinterpretation of the essence and practice of his faith from the perspective of what he calls an "evangelical center." He has provided in this small volume a rather promising beginning in religious writing with a unique substance. His definition of his theological posture augurs well for other things to come: "To be evangelical is to learn from the past, to bear witness to an ever new and deepening faith in Christ in the present, and to be open to the future God has for us" (p. 13).

The Oxford Book of Literary Anecdotes, ed. by James Sutherland. Oxford University Press, New York, N.Y., 1975. Pp. 382. \$15.00.

Those who value highly the "Oxford Book" series will welcome this new accession to what has become a group of useful reference compendia of real literary quality and precision. An editorial job of the nature of this new volume needed to be done and we are glad Oxford undertook to provide it for us. It consists of 484 anecdotes carefully chosen and edited by James Sutherland who, in his Introduction, identifies for us an "anecdote" according to the definition of Samuel Johnson in the fourth edition of his *Dictionary*: "It is now used, after the French, for a biographical incident, a minute passage of private life." Traditionally a literary anecdote attempts to capture and portray a facet of character and could take the form of a mini-drama or a sophisticated joke. The mood of the anecdote can range from the comical to the seriously moralistic, but generally the purpose is amusement which is described best by what Edmund Fuller calls "that nearly abandoned word 'chuckle'."

Sutherland's selections range over 1,000 years of English literature, from Caedmon in the seventh century to Dylan Thomas in the twentieth. They are arranged chronologically by the birth date of the subject involved. Samuel Johnson has twelve entries and is associated with a number of others. The eighteenth and nine-

teenth centuries are the fullest, the former with 191 and the latter 208 anecdotes. This is not a book, incidentally, to be read at a sitting. It is a browser's book, but at the same time it is actually a collection of footnotes to English literary history and biography. Moreover, the after dinner speaker for the Glossy Elks or Sanforized Lions will find few usable tid-bits here because his audience is likely to be uninformed in the nuances of British life and letters or equally in their peculiar brand of eccentricity. But for those with "eyes to see and ears to hear," Robert Kirsch in his "Book Report" says, "Touching, subtle, poignant, outrageous, cutting, pathetic, sarcastic bits of the literary life, this book is a delight."

JACKSON, B.F. (ed.). *You and Communication in the Church*. Word Books, Inc., Waco, Texas, 1974. Pp. 270. \$5.95.

This is a symposium in three parts: I. Spoken Communication and Credibility; II. Tape Recordings and Slides; and III. Written Communication. Its authors include such well known names as Clyde Reid, David K. Berlo, Harvey Potthoff, Theodore Peterson, and others. While Part II is intended for communications technicians and Part III is somewhat of a province for journalists, Part I is of real interest and value to the preacher. Pages 1-118 are especially good

reading. Any preacher can drop into the local library and cover this section readily and with profit.

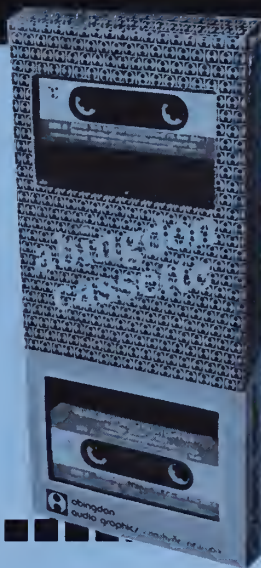
SANGSTER, William E. *The Approach to Preaching*. Baker Book House, Grand Rapids, Mich., 1974. Pp. 112. \$1.95.

This slim volume is a reprint of Sangster's lectures first published in 1952. Originally they were one of a trilogy of books on preaching by the great English Methodist whose name was associated, particularly during World War II, with Westminster Central Hall in London. Baker Book House is doing us a really helpful service in providing reprints of a series of useful monographs entitled "Notable Books on Preaching." In the course of six chapters, originally a series of lectures given in Methodist Theological Colleges in England, Dr. Sangster, himself a preacher of great influence, shares with us his honest thinking on the call to preach, the plus of the Spirit, the discipline of vocation, the conduct of worship, the pastoral role, and the occupational hazards of the ministry. Older preachers may find here a great deal that is familiar, but anyone approaching the exacting responsibilities of the contemporary pastorate will overlook at his or her peril those simple principles that resolve complex situations.

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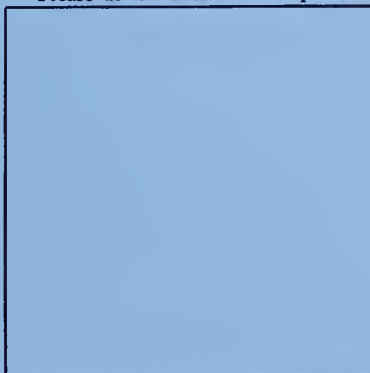
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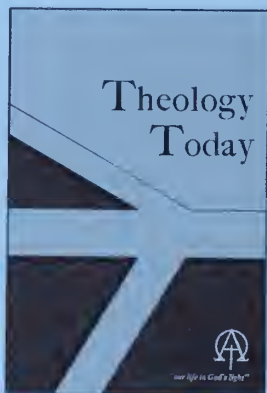
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